JAA-AL HAQ

ROMAN URDU

MUFTI AHMAD YAAR KHAN NAIMI

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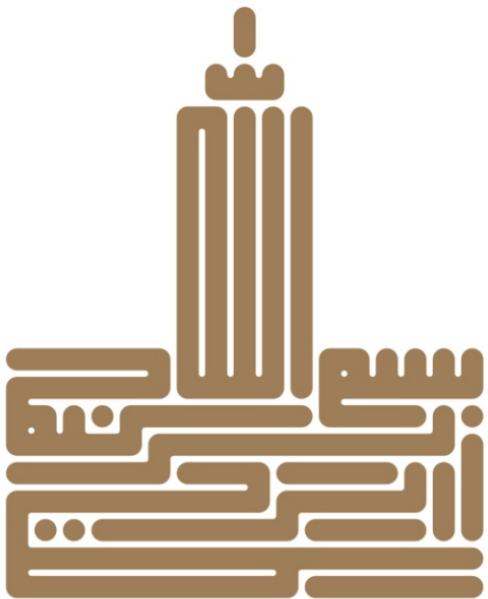
All praise to Allah, the Lord of the Creation,
and countless blessings and peace upon
our Master Muhammad, the leader of the Prophets.

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Pehla Baab

Taqleed ke maana aur iske aqsaam

Taqleed ke do maana hain, Ek lughwi aur dusra sharai, Lughwi maana hai gale mein haar ya patta daalna aur sharai maana hai ye hain ke kisi ke qaul aur fel ko apne upar lazime sharai janna ye samajh kar ke uska kalaam aur uska kaam humare liye hujjat hai kyunki ye sharai muhaqqiq hai jaise ke hum masaile sharaiyya mein Imam Abu Hanifa rahimahullahu ta'ala ka qaulo fel apne liye daleel samajhte hain aur dalaile sharaiyya mein nazar nahin karte
Fiqh ki kitabo mein hai:
Taqleed ke maana hain kisi shakhs ka apne ghair ki

itaa'at karna, is mein jo us ko kehte hue ya karte hue sun le ye samajh kar ke wo ahle tehqeeq mein se hai, baghair daleel mein nazar kiye hue
(Noorul anwaar waghaira)

Imam Ghazali rahimahullahu ta'ala farmate hain ke taqleed ka matlab hai kisi ke qaul ko bila daleele sharai par nazar kiye qabool kar lena aur Musallamus Suboot mein bhi yahi hai

Nabi ki itaa'at taqleed nahin

Tareef se maloom hua ke Nabiye Kareem sallallaho alaihi wasallam ki itaa'at taqleed nahin hai kyunki un ka har qaulo fel daleele sharai hai aur taqleed mein hota hai daleele sharai ko na dekhna lihaza hum Huzoor sallallaho alaihi wasallam ke ummati kehlayenge na ke muqallid
Isi tarah Sahaba -e- kiraam wa Aimma -e- deen Huzoor sallallaho alaihi wasallam ke ummati hain na ke muqallid, Isi tarah aalim ki itaa'at jo aam musalman karta hai ise bhi taqleed na kaha jayega kyunki koi bhi kisi aalim ki baat ko ya unke kaam ko apne liye hujjat nahin banata balki ye samajh kar un ki baat maanta hai ke molvi aadmi hain kitab se dekh kar keh rahe honge, Agar ye saabit ho jaaye ke un ka ye fatwa ghalat tha, fiqh ki kitabo ke khilaf tha to koi bhi na maane lekin agar Imam Abu Hanifa ka qaul ho to daleel par nazar

kiye bina use qabool kar liya jayega agarche unhone mas'ala apne qiyaas se bayaan kiya ho, Ye farq zaroor yaad rakhein

Taqleed do qism ki hai

Taqleed do tarah ki hai, Taqleede sharai aur ghair sharai, Taqleede sharai to shariat ke ahkaam mein kisi ki pairwi karne ko kehte hain jaise Roze, Namaz aur Zakaat waghaira ke masail mein Aimma -e- deen ki itaa'at ki jaati hai aur taqleede ghair sharai dunyawi baato mein kisi ki pairwi karna hai jaise tabeeb log tibb mein Boo Ali Seena ki aur shaair log Daagh, Ameer ya Mirza Ghalib ki ya nahwi wa sarfi log Saibuwiya aur Khaleel ki pairwi karte hain, Isi tarah har pesha war apne peshe mein us fann ke mahireen ki pairwi karte hain, Ye taqleed dunyawi hai

Sufiya -e- kiraam jo wazaif wa aamaal mein apne mashaikh ke qaulo fel ki pairwi karte hain wo taqleede deeni to hai magar taqleede sharai nahin balki taqleed fit tareeqat hai, Isliye ke ye sharai masail haraam halaal mein taqleed nahin, haan jis cheez mein taqleed hai wo deeni kaam hai

Taqleede ghair sharai agar shariat ke khilaf mein hai to haraam hai aur agar khilafe Islam na ho to jaaiz hai, Boodhi auratein apne baap dada ki ijaad ki hui shadi

ghami ki un rasmo ki pabandi karein jo khilafe shariat hain to haraam hai aur tabeeb log jo tibbi masail mein Boo Ali Seena waghaira ki pairwi karein jo mukhalife Islam na ho to jaaiz hai, Isi pehli qism ki haraam taqleed ke baare mein Qurane kareem jagah jagah mana farmata hai aur aisi taqleed karne waalo ki burai farmata hai

Allah Ta'ala farmata hai:

> Aur uska kehna na maano jis ka dil humne apni yaad se ghafil kar diya aur wo apni khwahish ke pichhe chala aur us ka kaam hadd se guzar gaya *(Surah Kahaf:28)*

Phir farmata hai:

> Aur agar wo tujh se koshish karein ke tu mera shareek thehra us ko jiska tujhe ilm nahin to un ka kehna na maan *(Surah Luqman:15)*

Phir farmata hai:

> Aur jab unse kaha jaaye ke aao is taraf jo Allah ne utara aur Rasool ki taraf kahein hum ko wo bahut hai jis par humne apne baap dada ko paaya agarche un ke baap dada kuchh na jaanein aur na raah par ho

Phir farmata hai:

> Aur jab un se kaha jaawe ke Allah ke utare hue par chalo to kahenge hum to us par chalenge jis par apne baap dada ko paaya

In mein aur in jaisi aayato mein isi qism ki taqleed ki burai bayaan ki gai hai na ke us taqleed ki ke jo musalman apne Aimma -e- mujtahideen ki karte hain, Ghair muqallideen in aayato se musalmano ko dhoka dete hain aur Imam Abu Hanifa, Imam Shafai, Imam Malik aur Imam Ahmad bin Hambal ki taqleed ko is mein shamil karte hain jo ke sarasar ghalat hai

Dusra Baab

Kin masail mein taqleed ki jaati hai aur kin mein nahin

Taqleede sharai mein kuchh tafseel hai, Sharai masail teen tarah ke hain:
(1) Aqaid
(2) Wo ahkaam jo sarahatan Qurane kareem ya Hadees shareef se saabit ho aur ijtehad ko un mein dakhal na ho
(3) Wo ahkaam jo Quran ya Hadees se istembaat ya ijtehad kar ke nikaale jaayein

Aqaid mein kisi ki taqleed jaaiz nahin

Aqaid mein kisi ki taqleed karna jaaiz nahin, Tafseer Roohul bayaan mein hai:
Agar koi humse puchhe ke tauheedo risalat waghaira tumne kaise maani to ye na kaha jayega ke Imam Abu Hanifa rahimahullahu ta'ala ke farmane se ya ke Fiqhe Akbar se balki dalaile tauheedo risalat se kyunki aqaid mein taqleed nahin hoti, Shami mein hai:
Jin ka hum etiqad rakhte hain farayi masail ke ilawa ke jin ka etiqad rakhna har mukallaf par baghair kisi ki taqleed ke wajib hai wo aqaid wahi hain jin par Ahle Sunnat Wa Jama'at hain aur Ahle Sunnat Ashaira aur Matureediya hain

Tafseere kabeer mein hai:
Sareeh ahkaam mein bhi kisi ki taqleed jaaiz nahin, Paanch namazein, Namaz ki rakatein, Tees Roze aur Roze mein khana peene haraam hona ye wo masail hain jin ka suboot nass se sarahatan hai isliye ye na kaha jayega ke namazein paanch isliye hain ke Fiqhe Akbar mein likha hai ya Imam Abu Hanifa ne farmaya hai balki isliye Qurano Hadees se dalail diye jayenge

Jo masail Qurano Hadees se istembaat aur ijtehad kar ke nikale jaayein un mein ek ghair mujtahid ko taqleed karna wajib hai, Masail ki jo taqseem bayaan ki gai hai use zehan mein rakhna zaroori hai ke kin masail mein taqleed jaaiz hai aur kin mein nahin, Ghair muqallideen yahan bahut dhoka dene ki koshish karte hain aur kehte hain ke jab ek muqallid daleele sharai par nazar nahin karta to phir Namaz ya Roze ke liye Qurano Sunnat se dalail kyun dete ho? Iska jawab upar bayaan mein guzra ke ye sab taqleedi masail nahin hain

Teesra Baab

Kis par taqleed karna wajib hai aur kis par nahin

Mukallaf musalman do tarah ke hain, Ek mujtahid dusre ghair mujtahid, Mujtahid wo hai jo is qadr ilm aur liyaqat rakhta ho aur qabil ho ke Qurano Hadees ki bareekiyo ko samajh sake aur kalaam ke maqsad ko pehchan sake aur usse masail nikaal sake, Nasikho mansookh ka poora ilm rakhta ho, Ilme sarf, nahw aur balaghat waghaira par maharat haasil ho aur ahkaam ki tamam aayato aur ahadees par uski nazar ho, Iske ilawa bhi ek mujtahid mein kai baatein hoti hain jo ghair mujtahid mein nahin paai jaati aur jo is darje par na pahuncha ho wo ghair mujtahid ya muqallid kehlayega, Ghair mujtahid par taqleed zaroori hai aur Mujtahid ke liye taqleed mana hai, Mujtahid ke chhe (6) tabqe hain:
(1) Mujtahid fish Shara
(2) Mujtahid fil Mazhab
(3) Mujtahid fil Masail
(4) Ashaabut Takhreej
(5) Ashaabut Tarjeeh
(6) Ashaabe Tazeer
In sab ki alag alag tareefein hain jinka janna awaam ke

liye bahut zaroori nahin lihaza jinhein iski tafseel padhni ho to wo fatawa ki kitabo ko dekhe

Jo in chhe (6) mein se kisi darje par honge to un ke upar taqleed karenge aur us darje se niche na karenge jaise Imam Abu Yusuf wa Imam Muhammad ke ye hazraat usool aur qawaid mein to Imam Abu Hanifa ke muqallid hain aur masail mein chunki khud mujtahid hain isliye inke muqallid nahin
Is bayaan se ye bhi waazeh ho gaya ke ye hazraat kai masail mein Imam Abu Hanifa se ikhtelaf kyun karte hain aur ghair muqallideen ki is baat ka radd bhi ho gaya ke jab ye muqallid hain to Imam Abu Hanifa ki mukhalifat kyun karte hain

Ab agar koi ghair muqallid ye kahe ke hum mujtahid hain isliye talqeed nahin karte to ye faqat daawa hai jiski koi haqeeqat nahin, Yahan hum itna kehna chahenge ke Imam Raazi, Imam Ghazali waghaira Imam Tirmizi wa Imam Abu Dawood waghaira Huzoor Ghause Paak, Hazrate Bayazeede Bustami, Shah Bahaul Haq Naqshband Islam mein aise paaya ke ulama hain ke Ahle Islam in par jis qadr fakhr karein kam hai magar in hazraat mein se koi saheb bhi mujtahid na hue balki sab muqallid hi hue khwah Imam Shafai ke muqallid ho'n ya Imam Abu Hanifa ke, Maujuda zamane mein kaun hai jo inki tarah

qabiliyat rakhta ho? Jab unka ilm mujtahid banne ke liye kaafi na hua to jin becharo ko abhi hadees ki kitabo ke naam lena bhi na aate ho wo kis shumar mein hain Ek saheb ne ijtehad ka daawa kiya, maine unse sirf itna puchha ke Surah Takasur se kis qadr masail aap nikal sakte hain aur is mein haqeeqat, majaaz, sareeh wa kinaya, zaahir, nass kitne hain? Un bechare ne in cheezo ke naam bhi na sune the

Chautha Baab

Taqleed wajib hone ke dalail

Is baab mein do faslein hain, Pehli fasl mein mutlaqan taqleed ke dalail hain, Dusri taqleede shakhsi ke dalail hain

Pehli Fasl: Mutlaq taqleed ke dalail

Taqleed ka wajib hona Qurani aayat aur ahadeese sahiha aur amale ummat aur aqwale mufassireen se saabit hai, Taqleed mutlaqan bhi aur taqleede mujtahideen bhi har ek taqleed ka suboot hai

Qurane kareem mein hai:

> Hum ko seedha rasta chala, Un ka rasta jin par tune ehsan kiya (Fatiha)

Is se maloom hua ke sirate mustaqeem wahi hai jis par Allah ke nek bande chale ho'n aur tamam muhaddiseen, mufassireen, fuqaha, auliyaullah, ghauso qutub wa abdaal Allah ke nek bande hain wo sab hi muqallid guzre lihaza taqleed hi seedha rasta hua, Koi muhaddis, mufassir, wali ghair muqallid na guzra, Ghair muqallid wo hai jo mujtahid na ho phir taqleed na kare, Jo mujtahid ho jar taqleed na kare wo ghair muqallid nahin kyunki mujtahid ko taqleed karna mana hai

Allah Ta'ala farmata hai:

> Allah kisi jaan par bojh nahin daalta magar uski taaqat bhar (Baqarah)

Is aayat se maloom hua ke taaqat se zyada kaam ki khuda ta'ala kisi ko takleef nahin deta, to jo shakhs ijtehad na kar sake aur Quran se masail na nikal sake usse taqleed na karana aur usse istembaat karwana taaqat se zyada bojh daalna hai, Jab ghareeb aadmi zakaat aur hajj farz nahin to be ilm par masail ka istembaat karana kyunkar zaroori hoga

Allah Ta'ala farmata hai:

> Itaa'at karo Allah ki aur itaa'at karo rasool ki aur hukm waalo ki jo tum mein se ho'n (4:59)

Is aayat mein teen zaato ki itaa'at ka hukm diya gaya, Allah ki (Quran) aur Rasoolullah sallallaho alaihi wasallam ki (Hadees) aur Amr waalo ki (yaani fiqh wa istembaat ke ulama) magar kalima "Itaa'at karo" do jagah laaya gaya, Allah ke liye ek aur Rasoolullah sallallaho alaihi wasallam aur Amr waalo ke liye ek, kyunki Allah ke sirf us ke farmane mein hi itaa'at ki jayegi na ke us ke fel mein aur na us ke sukoot mein, Wo kuffar ko rozi deta hai, Kabhi un ko zahir fateh deta hai wo kufr karte hain magar un ko fauran azaab nahin bhejta, Hum is mein Rab ta'ala ki pairwi nahin

kar sakte ke kuffar ki imdad karein bakhilaf Nabi alaihissalam wa Imam mujtahid ke, ke in ka har hukm, un ka har kaam aur un ka kisi ko kuchh karte hue dekh kar khamosh hona, teeno cheezo mein unki pairwi ki jayegi

Is farq ki wajah se do jagah "Itaa'at karo" ke alfaaz aaye, Agar koi kahe ke Amr waalo se muraad sultane Islam hai to sultane Islam ki itaa'at sharai ahkaam mein ki jayegi na ke khilafe shara cheezo mein aur sultan wo sharai ahkaam ulama mujtahideen se hi maloom karega, hukm to sab mein faqeeh ka hota hai, Islami sultan mehaz uska jaari karne waala hota hai, Tamam riaya ka hakim badshah aur badshah ka hakim aalim mujtahid lihaza natija wahi nikla ke Amr waalo se mujtahideen ulama hi muraad hain, Agar Islami badshah ko hi murad liya jaaye jab bhi taqleed to saabit ho hi gai, Aalim ki na hui badshah ki hui

Ye bhi khayaal rahe ke aayat mein itaa'at se muraad sharai itaa'at hai, Ek nukta is aayat mein ye bhi hai ke ahkaam teen tarah ke hain, (1) Sarahatan Quran se saabit jaise ke jis ghair hamila aurat ka shauhar mar jaaye to uski iddat chaar maah dus din hai unke liye hukm hua "Allah ki itaa'at karo" (2) Wo jo sarahatan hadees se saabit hai jaise ke chandi sone ka zewar mard ko pehenna haraam hai isliye farmaya gaya ke "Rasool

ki itaa'at karo" (3) Wo jo na to sarahatan Quran se sabit hain na Hadees se jaise ke jaawal mein sood ki hurmat qatai hai, iske liye farmaya gaya "Amr waalo ki itaa'at karo", Teen tarah ke ahkaam aur ilm

Allah ta'ala farmata hai:

> To aye logo! ilm waalo se puchho agar tum ko ilm nahin

Is aayat se maloom hua ke jo shakhs jis mas'ale ko na jaanta ho wo ahle ilm se daryaft kare, Wo ijtehadi masail jin ke nikalne ki hum mein taaqat na ho mujtahideen se daryaft kiye jaayein, Baaz log kehte hain ke isse muraad tarikhi waqiyaat hain jaisa ke upar ki aayat se saabit hai lekin ye sahih nahin, Isliye ke is aayat ke kalimaat mutlaq baghair qaid ke hain aur puchhne ki wajah hai na janna to jis cheez ko hum na jaante ho us ka puchhna lazim hai

Ek aayat hai:

> Aur us ki raah chal jo meri taraf ruju laaya

Is aayat se bhi maloom hua ke humein un logon ki iqteda (taqleed) karni chahiye jo Allah ki taraf ruju karne waale hain aur ye hum par lazim hai, Is aayat mein koi qaid nahin lagai hai lihaza ye hukm aam hai

Allah Ta'ala farmta hai:

> Aur wo jo arz karte hain ke aye humare rab hum ko de humari biwiyo aur humari awlaad se aankho mein thandak aur hum ko parhezgaro ka peshwa bana (25:74)

Is aayat ki tafseer mein hai ke:
Hum parhezgaro ki pairwi karein aur parhezar humari pairwi karein
Is aayat se bhi maloom hua ke Allah waalo ki pairwi (taqleed) zaroori hai

Allah ta'ala farmata hai:

> Jis din har jama'at ko hum uske imam ke saath bulayenge (17:71)

Iski tafseer mein hai:
Ya imam deeni peshwa hai, pas qiyamat mein kaha jayega ke aye hanafi, aye shafai *(Tafseer Roohul Bayaan)*

Isse maloom hua ke qiyamat ke din har insan ko us ke imam ke saath bulaya jayega, Yun kaha jayega: Aye hanafiyo, Aye shafaiyo, Aye malikiyo, Aye hambaliyo chalo! to jis ne imam hi na pakda us ko kis ke saath bulaya jayega? Iske baare mein Sufiya -e- kiraam farmate hain ke jis ka koi imam nahin uska imam shaitan hai

Allah Ta'ala farmata hai:

> Yaani jab unse kaha jaata hai ke imaan laao jaisa ke mukhlis momin imaan laaye to kehte hain ke kya hum aisa imaan laayein jaisa ye bewuqoof imaan laaye

Maloom hua ke imaan bhi wahi motabar hai jo saliheen ke jaisa ho to mazhab bhi wahi theek hai jo nek bando ki tarah ho aur wo taqleed hai

Dusri Fasl: Taqleede shakhsi ke bayaan mein

Mishkaat mein ba hawala Muslim hai ke Huzoor sallallaho alaihi wasallam farmate hain:
Jo tumhare paas aaye halanki tum ek shakhs ki ita'at par muttafiq ho wo chahta ho ke tumhari lathi tod de aur tumhari jama'at ko mutafarriq kar de to us ko qatl kar do

Is mein murad imam aur ulama -e- deen hi hain, kyunki hakime waqt ki itaa'at khilafe shara kaam mein jaaiz nahin
Muslim shareef mein baab hai "Ameer ki itaa'at ghair masiyat mein wajib hai" Is se maloom hua ke ek hi ki itaa'at zaroori hai
Mishkaat shareef mein bariwayate Bukhari hai ke Hazrate Abu Moosa Ash'ari ne Hazrate Ibne Mas'ood

ke baare mein farmaya:
Jab tak ye allama tum mein rahein, Mujh se masail na puchho, Maloom hua ke afzal ke hote hue mafzool ki itaa'at na kare aur har muqallid ki nazar mein apna Imam afzal hota hai, Fathul qadeer mein hai:
Jo shakhs musalmano ki hukoomat ka malik ho phir un par kisi ko hakim banaye halanki janta ho wo musalmano mein usse zyada mustahiq aur Quraano Hadees ka jaanne waala hai to usne Allah wa Rasool alaihissalam aur aam musalmano ki khayanat ki

Mishkaat kitabul imaarat fasle awwal mein hai:
Jo mar jaaye halanki uske gale mein kisi ki bai'at na ho, wo jahalat ki maut mara
Is mein imam ki bai'at yaani taqleed aur bai'ate auliya sab hi dakhil hain warna batao wahabi fi zamana kis sultan ki bai'at mein hai

Ye to chand aayat wa ahadees thi, Is ke ilawa aur bhi pesh ki ja sakti hain jin mein taqleed ka suboot milta hai, magar isi par bas kiya gaya hai ke samajhne waalo ke liye itna kaafi hai, ab ummat ka amal dekhiye to taba tabayeen ke zamane se ab tak saari ummate marhooma taqleed ki aamil hai ke jo khud mujtahid na ho wo ek mujtahid ki taqleed kare aur ijma -e- ummat par amal karna Quraano hadees se saabit hai aur zaroori hai, Quran farmata hai:

> Aur jo rasool ki mukhakifat kare baad iske ke haq rasta us par khul chuka aur musalmano ki raah se juda rasta chale hum usko uski haalat par chhod denge aur us ko dozakh mein dakhil karenge aur kya hi buri jagah palatne ki hai

Jisse maloom hua ke jo rasta aam musalmano ka hua usko ikhteyar karna farz hai aur taqleed par musalmano ka ijma hai

Ab dekhna ye hai ke aaj bhi aur isse pehle bhi aam musalman taqleede shakhsi ko hi achha jaante aaye aur muqallid hi hue, Aaj bhi arabo ajam mein musalman taqleede shakhsi hi karte hain aur jo ghair muqallid hua wo ijma ka munkir hua aur agar ijma ka aitbar na karo to khilafate siddiqi wa faruqi kis tarah sabit karoge to ijma lughat se hi sabit hui, Yahan tak ke jo shakhs in dono mein se kisi ka bhi inkar kare wo kafir hai, Dekho Shami waghaira, Isi tarah taqleed par bhi ijma hua

Tafseer khazin mein is aayat "aur sachho ke saath hi jaao" ke tehat hai ke Abu Bakr Siddique Radiallaho Ta'ala Anho ne ansar se farmaya ke Quran Shareef ne muhajireen ko sadiqeen kaha phir farmaya sachho ke saath raho, lihaza tum bhi alahida khilafat qaaim na karo, humare saath raho

Aise hi main ghair muqallido se kehta hoon ke sachho ne taqleed ki hai tum bhi unke saath raho, muqallid bano

Aqli dalail

Dunya mein insan koi bhi kaam bina kisi ki pairwi kiye nahin kar sakta, Har hunar aur ilm ke qawaid hain Sab mein uske mahireen ki pairwi ki jaati hai, Deen ka muamla to dunya se bahut zyada mushkil hai to is mein bhi is ke mahireen ki pairwi karna hogi, Ilme hadees mein bhi taqleed hai ke fulaan hadees isliye zayeef hai ke bukhari ne ya fulaan muhaddis ne fulaan raawi ko zayeef kaha, Us ka qaul manna, yahi to taqleed hai

Quran ki qira'at mein qariyo ki taqleed hai ke fulaan ne is tarah is aayat ko padha hai, Quran ke ayeraabe aayaat sab hi taqleed to hai, Jama'at mein jab namaz hoti hai to imam ki taqleed sab muqtadi karte hain, Hukoomate Islami mein tamam musalman ek hi badshah ki taqleed karte hain, Rail mein baithe hain to ek engine ki saari rail waale taqleed karte hain gharzeke insan har kaam mein muqallid hai aur khayaal rahe ke in sab soorato mein taqleede shakhsi hai, Namaz ke imam do nahin, Badshahe Islam do nahin, to shariat ke imam ek shakhs do kis tarah muqarrar kar sakta hai Mishkaat kitabul jihad mein hai:

Jabki teen aadmi safar mein ho'n to ek ko apna imam bana lein

Paanchwa Baab

Taqleed par aitrazat aur jawabaat ke bayaan mein

Mas'ala -e- taqleed par mukhalifeen ke aitrazaat do tarah ke hain, Ek to bas taane aur mazaaq udane waale jinka jawab zaroori nahin aur dusre jin se muqallideen ko ghair muqallideen dhoka dete hain aur bhole bhaale log dhoka kha lete hain, Ye kuchh is tarah hai:

Sawal (1): Agar taqleed zaroori thi to Sahaba -e- kiraam muqallid kyun na bane?
Jawab: Sahaba -e- kiraam ko kisi ki taqleed ki zaroorat na thi, Wo to Huzoor alaihissalam ki sohbat ki barkat se tamam musalmano ke imam aur peshwa hain ke aimma -e- deen Imam Abu Hanifa wa Shafai waghaira waghaira sab in ki pairwi karte hain, Mishkaat mein hai:
Mere Sahaba sitaro ki tarah hain tum jin ki pairwi karoge hidayat pa loge, Tum lazim pakdo meri aur mere khulafa -e- rashideen ki sunnat ko

Ye sawal to aisa hai jaise koi kahe ke hum kisi ke ummati nahin kyunki Huzoor alaihissalam kisi ke ummati na the to ummati na hona Huzoor ki sunnat hai, Ab yahan yahi kaha jayega ke Huzoor alaihissalam to khud hi nabi hain, sab aap ki ummat hain wo kis ke ummati hote, Hum ko ummati hona zaroori hai, aise hi Sahaba -e- kiraam tamam ke imam hain, un ka kaun musalman imam hota?

Nehar se paani us khet ko diya jayega jo darya se door ho, Mukabbireen ki aawaz par wahi namaz padhega jo imam se door ho, Darya ke baghal ke kheto ko nehar ki zaroorat nahin aur safe awwal ke muqtadiyo ko mukabbireen ki zaroorat nahin, Sahaba -e- kiraam safe awwal ke muqtadi hain, Wo bila wasita Nabiye Kareem sallallaho alaihi wasallam se faiz lene waale hain, Hum chunki us behr se door hain lihaza humein kisi nehar ke haajatmand hain, Phir samundar se hazaar darya jaari hote hain jin sab mein paani to samundar ka hi hai magar un sab ke naam aur raste juda hain, koi ganga kehlata hai koi jamna, Aise hi Huzoor alaihissalam aabe rehmat ke samundar hain, Ab ek nehar hai jo Imam Abu Hanifa ka rasta hai aur is par chalne waalo ko Hanafi kaha gaya, Jo Imam Malik ke raste pe chala wo Maliki kehlaya..., Paani sab ka ek hai magar naam alag alag, In nehro ki humein zaroorat padi na ke Sahaba -e- kiraam ko jaise Hadees

ki sanadein humare liye hain na ke Sahaba -e- kiraam ke liye

Sawal (2): Rahbari ke liye Qurano hadees kaafi hai, in mein sab hai lihaza fiqh ki koi zaroorat nahin, dekhiye Quran kehta hai:
Aur na hai koi tar aur khushk cheez jo ek raushan kitab mein thi na ho aur beshak humne Quran yaad karne ke liye aasan farma diya to hai koi yaad karne waala
Is aayat se maloom hua ke Quran mein sab hai aur aasan bhi hai to kisi mujtahid ke paas kyun jaayein?

Jawab: Qurano hadees beshak rahbari ke liye kaafi hain, aur in mein sab kuchh hai lekin in se masail nikalne ki salahiyat bhi honi chahiye, Samundar mein moti hai magar usko har koi nahin nikaal sakta balki uske liye samundar mein ghota lagane waala chahiye, Aimma -e- deen us samundar mein ghota zan hain, Tibb ki kitabo mein sab likha hai magar hakeem ke paas jaana aur usse dawai waghaira lena zaroori hai, Har shakhs apna ilaaj nahin kar sakta, Aimma -e- deen tabeeb hain aur Quran ki aayat mein Quran ko yaad karne ke baare mein kaha gaya hai ke ise aasan kar diya gaya, Iska ye matlab nahin ke masail nikalne ke liye har ek ke liye aasan kar diya gaya, Agar Quran se masail nikalna aasan hai to phir hadees ki kya zaroorat hai, Quran to keh raha hai ke us mein sab kuchh hai aur

aasan bhi aur phir ye bhi bataya jaaye ke Quran sikhane ke liye Nabi kyun aaye? Quran mein hai:
Aur wo Nabi un ko Kitabullah aur hikmat ki baatein sikhate hain, Quraano hadees roohani dawayein hain aur imam roohani tabeeb

Ilme Ghaib ki bahas

Pehli fasl: Ghaib ki tareef aur iski aqsaam ka bayaan

Ghaib wo chhupi hui cheez hai jis ko insan na to aankh, kaan, naak waghaira hawaas se mahsoos kar sake aur na bila daleel aql mein aa sake lihaza punjab waale ke liye mumbai ghaib nahin kyunki wo to aankh se dekh aaya hai ya sun kar keh raha hai ke mumbai ek shehar hai, ye hawaas se ilm hua lihaza ise ghaib nahin kahenge, Isi tarah khano ka zaiqa aur uski khushbu waghaira ghaib nahin kyunki ye cheezein agarche aankh se chhupi hain magar dusre hawaas se maloom hain, Jinn, Jannat aur Firishte humare liye is waqt ghaib hain kyunki na in ko hawas se maloom kar sakte hain aur na bila daleel aql se, Ghaib do tarah ka hai, Ek wo jis par koi daleel qaaim ho sake yaani dalail se maloom ho sake aur dusra wo jis ko dalail se bhi maloom na kar sakein, Pehle ghaib ki misaal jaise Jannat, Dozakh aur Khuda -e- Paak ki zaat wa sifaat ke aalam ki cheezein aur Quran ki aayat dekh kar un ka pata chalta hai, Dusre ghaib ki misaal jaise qiyamat ka ilm ke kab qaaim hogi, Insan kab marega aur aurat ke pet mein ladka hai ya ladki, Badbakht hai ya nekbakht, In ko dalail se bhi maloom nahin kar sakte

Tafseere baizawi, Tafseere kabeer, Tafseer roohul bayaan waghaira mein ghaib ki yahi tareef bayaan ki gai hai jiska khulasa bayaan kar diya gaya

Dusri fasl: Zaroori fawaid ke bayaan mein

Ilme ghaib ke talluq se chand baatein zehan nasheen kar li jaayein to bahut se aitrazaat khud bakhud dafa ho jayenge, Aaiye un baato ko bayaan karte hain:

(1) Ilm apni asal ke aitbar se kisi bhi cheez ka ho wo bura nahin hota, Haan bure kaam karne ke liye seekhna bura hai, Baaz ilm baaz se afzal ho sakte hain jaise ilme aqaid, ilme shariat, ilme tasawwuf dusre ilmo se afzal hain magar koi ilm fi nafsihi bura nahin jaise Quran ki baaz aayato ko padhne mein zyada sawaab hai jaise Surah Ikhlas padhne par ek tihai Qurane paak padhne ka sawaab hai lekin Surah Lahab padhne par ye sawaab nahin hai lekin koi aayat buri nahin hai, Agar koi ilm bura hota to khuda ke liye bhi uska saabit karna bura hota aur wo har burai se paak hai, Neez firishto ko khuda ki zaat wa sifaat ka ilm to tha lekin Hazrate Adam alaihissalam ko aalam ki saari achhi buri cheezo ka ilm diya, aur wahi ilm un ki afzaliyat ka suboot hua, Is ki wajah se wo malaika ke ustaad qarar paaye, Agar buri cheezo ka ilm bura hota to Hazrate Adam alaihissalam ko ilm de kar ustad na banaya jaata, Neez dunya mein sabse badtareen cheez kufro shirk hai

magar fuqaha farmate hain ke alfaaze kufriya shirkiya ka janna farz hai taaki un se bacha ja sake, Isi tarah jaadu seekhna farz hai jaadu ko dafa karne ke liye, todne ke liye, Shami ke muqaddime mein hai:
Ilme riya aur hasad wa haraam aur kufriya kalimo ka seekhna farz hai aur wallah ye bahut hi zaroori hai
Isi muqaddime mein hai ke jaadu seekhna farz hai ahle harab ke jaadu ko dafa karne ke liye

Ihyaul uloom mein hai ke ilm ki burai khud ilm hone ki wajah se nahin balki bando ke haq mein teen wajho se hai... ibarat aakhir tak
Is bayaan se bakhoobi waazeh hua ke ilm apne aap mein koi buri cheez nahin, Ab isse munkireen ka wo sawal uth gaya ke bure kaam maslan zina, chori waghaira ka ilm Huzoor ko nahin kyunki ye maloom hona bura hai, Ab bataiye ke kya khuda ko bhi in ka ilm nahin? Ye to majoosiyo ki tarah aqeeda rakhna hua ke buri cheezo ka paida karne waala Allah nahin hai kyunki buri cheezo ka paida karna bhi bura hai (Allah ki panah), Agar jaadu ka ilm bura hai to aasman se Allah ki taraf se do firishte haarut wa maarut jaadu sikhane ke liye kyun aaye?
Moosa alaihissalam ke jadugaro ne jaadu ke ilm ke zariye Moosa alaihissalam ki haqqaniyat ko pehchana aur aap par imaan laaye, Dekho ilme jaadu imaan ka zariya ban gaya

(2) Saare Ambiya aur saari makhlooq ke uloom Huzoor alaihissalam ko ata hue, Isko deobandi qasim nanotwi ne apni kitab tehzeerun naas mein maana hai

Ab Ambiya mein dekhiye to Hazrate Adam alaihissalam hain aur Hazrate Ibrahim alaihissalam bhi lihaza hum in ke ilm par bhi bahas karenge

(3) Quran aur lauhe mahfooz mein har baat maujood hai jo ho chuka aur jo hoga aur is par malaika aur baaz auliya wa ambiya ki nazrein hain aur har waqt wo Huzoor alaihissalam ke peshe nazar hai, Iske hawale bhi aage aayenge, Isliye hum lauhe mahfooz aur Qurani uloom ka bhi zikr karenge, Isi tarah katibe taqdeer firishte ke ilm ka bhi zikr karenge, Ye tamam bahasein ilme Mustafa sallallaho alaihi wasallam sabit karne ke liye ki jayengi

Teesri fasl: Ilme ghaib ka aqeeda aur ilme ghaib ke maratib

Ilme ghaib ki teen sooratein hain aur inka hukm bhi alag alag hai:
(1) Allah aalim bizzaat hai, Uske bataye bina koi ek harf bhi nahin jaan sakta
(2) Huzoor alaihissalam aur deegar ambiya -e- kiraam ko rab ta'ala ne apne baaz ghuyoob ka ilm diya hai
(3) Huzoor alaihissalam ka ilm tamam khalqat se zyada

hai, Hazrate Adam alaihissalam aur malakul maut aur shaitan bhi khalqat mein shamil hain, Ye teen baatein zarooriyaate deen mein se hain aur in ka inkar kufr hai

Qisme duwum:

Auliya -e- kiraam ko bhi bil waasita ambiya -e- kiraam kuchh uloome ghaib milte hain
(a) Allah ta'ala ne Huzoor alaihissalam ko paanch ghaibo mein se bahut juz'iyaat ka ilm diya, Jo is qisme duwum ka munkir hai wo gumrah aur badmazhab hai ke sadahaa ahadees ka inkar karta hai

Qisme siwum:

Huzoor alaihissalam ko qiyamat ka ilm bhi mila ke kab qaaim hogi
(a) Tamam guzishta aur aainda ke waqiyaat jo lauhe mahfooz mein hain un sab ka balki usse bhi zyada ilm diya gaya hai
(b) Huzoor alaihissalam ko haqeeqate rooh aur Quran ke saare mutashabehaat ka ilm diya gaya hai

Pehla Baab

Ilme ghaib ka suboot

Quran ki aayato se suboot

Allah Ta'ala farmata hai:

> Aur Allah ne Adam ko tamam ash'ya ke naam sikhaye phir sab ashya malaika par pesh ki (2:13)

Tafseere madarik mein is aayat ki tafseer yun hai:
Hazrate Adam alaihissalam ko tamam ashya ke naam batane ka matlab ye hai ke Allah Ta'ala ne jo kuchh bhi paida farmaya hai un sab ke naam sikha diye aur unko wo cheez dikha di gai ke is ka naam oont hai aur is ka naam ghoda hai aur is ka fulaan..., Hazrate Ibne Abbas se marwi hai ke un ko har cheez ke naam sikha diye yahan tak ke pyaali aur chullu ke bhi

Tafseere khazin mein bhi ye maujood hai aur ye bhi hai ke Hazrate Adam alaihissalam ko tamam firishto ke naam sikha diye gaye aur apni awlaad ke naam aur taman zubanein
Tafseere kabeer mein hai:
Hazrate Adam alaihissalam ko tamam cheezo ke awsaaf

aur un ke halaat bata diye gaye aur mash'hoor yahi hai ke har haadis ki jins ke saare naam hain jo mukhtalif zubano mein honge, Jin ko awlade Adam aaj tak bol rahi hai, Arabi farsi waghaira

Tafseer Abus saood mein hai:
Guzishta aur aane waali har cheez ka naam bata diye gaye aur unki zaat, unki khaase, unki pehchan, hunaro ke qanoon, awzaaro ki tafseel aur un ke istemal ke tariqe ka ilm Hazrate Adam alaihissalam ko ilhaam farmaya

Tafseer roohul bayaan mein hai:
Hazrate Adam alaihissalam ko cheezo ke halaat sikhaye gaye aur jo kuchh un mein deeni wa dunyawi nafa hai wo bataye aur un ko firishto ke naam, un ki awlaad aur haiwanaat aur jamadaat ke naam bataye aur har cheez ka banana bataya, tamam shehro aur gaaon ke naam, parindo aur darakhto ke naam, jo kuchh ho chuka aur jo bhi hoga unke naam aur qiyamat tak jo paida farmayega unke naam aur khane peene ki cheezo ke naam, Jannat ki har ek nemat gharzeke har cheez ke naam bata diye, Hadees mein hai ke Hazrate Adam alaihissalam ko saath lakh zubanein sikhai gai

In tafseero se maloom hua ke jo ho chuka hai aur jo hoga ka ilm Hazrate Adam alaihissalam ko diya gaya,

Zubanein, Mukhtalif qism ke awzaar, Unko banane ke tariqe aur unka istemal waghaira sab kuchh
Jab Hazrate Adam alaihissalam ke uloom ka ye aalam hai to phir humare aaqa wa maula Huzoor sallallaho alaihi wasallam ke ilm ka kya kehna! Shaykh Ibne Arabi likhte hain:
Huzoor alaihissalam ke pehle khalifa aur naaib Hazrate Adam alaihissalam hain
Maloom hua ke Hazrate Adam alaihissalam Huzoor alaihissalam ke khalifa aur naaib hain, Khalifa usko kehte hain jo asal ki ghair maujoodgi mein uski jagah kaam kare, Huzoor ki is dunya mein wiladate paak se pehle saare ambiya aap ke naaib the to jab khalifa ka ilm aisa hai to phir Huzoor alaihissalam ke ilm ka kya kehna!

Naseemur riyaz mein hai:
Huzoor alaihissalam ke samne saari cheezein pesh ki gai, Hazrate Adam se le kar qiyamat tak ki aur aap ne har cheez ko pehchan liya jaise Hazrate Adam ko sab ke naam sikhaye gaye
Is ibarat se maloom hua ke Huzoor sab ko jaante pehchante hain

Allah Ta'ala farmata hai:

> Aur ye Rasool tumhare nigehban wa gawah hain (2:143)

Tafseere Azeezi mein is aayat ke tehat hai:
Huzoor apne noore nubuwwat se har deendar ke deen ko jaante hain ke uska deen kis darje tak pahuncha hua hai aur uske iman ki haqeeqat kya hai, aur kaunsa hijab hai jo uski taraqqi mein rukawat ban raha hai, pas Huzoor alaihissalam tumhare imaan ke darajaat ko, tumhare nek aur bure kaamo ko sab ko jaanne waale hain lihaza unki gawahi dunya mein bahukme shara ummat ke haq mein qabool aur wajibul amal hai

Tafseer Roohul Bayaan mein hai:
Kisi par gawahi dena tab hoga jab wo uske halaat se waqif ho aur Huzoor alaihissalam ke gawahi dene ka ye matlab hai ke aap har shakhs ke deen ko jaante hain pas musalmano ke deeni martabe aur unke gunaho ko jaante hain aur Huzoor alaihissalam ki ummat roze qiyamat mein saari ummato ke ye halaat jaanegi magar Huzoor alaihissalam ke noor se

Tafseere khazin mein is aayat ke tehat hai:
Qiyamat mein Allah ta'ala humare nabi ko bulayega aur ummat ke baare mein puchhega to Huzoor alaihissalam ummat ki safai ki gawahi denge aur unki sachchai ki gawahi denge, Tafseere madarik mein bhi yahi hai
Qiyamat mein dusri ummatein kahengi ke un ke paas koi nabi nahin aaya to Ambiya -e- kiraam Allah ki

bargah mein arz karenge ke hum inke paas gaye the to inhone humein jhutlaya aur is par Huzoor alaihissalam ki ummat ko gawah ke taur par pesh karenge, Ab ye baat qabile ghaur hai ke jab is ummat ne pichhli ummato ka zamana na paaya aur unhein na dekha to ye gawahi kaise denge to ye isiliye hoga ke is ummat se Huzoor alaihissalam ne farmaya hai ke pehle paighambaro ne tableegh ki thi bas isi ko sun kar gawahi di jayegi aur qiyamat mein humari gawahi asal mein Huzoor alaihissalam ki ata se hi qubool hogi ke humari parhezgari ka suboot bas Huzoor alaihissalam ki zaat hai

Isse saaf maloom ho gaya ke Huzoor alaihissalam apni ummat ke aamaal se bakhabar hain warna gawahi kaisi, Hazrate Nooh alaihissalam ne apni qaum ke baad aane waali nasl ka haal maloom farma liya tha ke wo imaan nahin layenge lihaza aye Allah tu in ko garq kar de, Hazrate Khizr alaihissalam ne jis bachhe ko qatl kiya uska haal maloom kar liya tha to phir Sayyidul Ambiya sallallaho alaihi wasallam par apni ummat ka haal kaise chhup sakta hai
Pichhli ummato ke saare halaat Huzoor alaihissalam ne banoore nubuwwat dekhe the aur ye gawahi aap ki dekhi hui hai, Agar suni hui hoti to aisi gawahi musalman bhi denge aur ye bhi maloom hua ke Allah to jaanta hai ke nabi sachhe hain lekin phir bhi

gawahiya le kar faisle farmata hai, Isi tarah agar Huzoor alaihissalam ne muqaddimo mein gawahiya li ya tehqeeq farmai to is se ye laazim nahin aata ke Huzoor alaihissalam ko khabar na ho balki muqaddimaat ka qaida yahi hota hai

Allah Ta'ala farmata hai:

> Aur aye mahboob tum ko in sab par nigahban bana kar hum la denge (Nisa:41)

Tafseere Naishapuri mein is aayat ke tehat hai:
Ye isliye ke Huzoor alaihissalam ki rooh tamam rooho aur dilo aur nafso ke dekhne waali hai kyunki Huzoor alaihissalam ne farmaya ke Allah ne jo pehle paida farmaya wo mera noor hai

Tafseer Roohul Bayaan mein is aayat ke tehat hai:
Huzoor alaihissalam par aap ki ummat ke aamaal subh aur shaam pesh kiye jaate hain lihaza aap ummat ko un ki alamaat se jaante hain aur unke aamaal ko bhi isliye aap gawahi denge
Is se maloom hua ke Huzoor alaihissalam tamam logon ke imaan, kufr aur nifaaq ko jaante hain, sab ke dilo ke haal janne waale hain

Allah ta'ala farmata hai:

> Wo kaun hai jo uske yahan shafa'at kare baghair

> uske hukm ke jaanta hai jo kuchh un ke aage hai aur jo kuchh un ke pichhe hai

Tafseere Naishapuri mein hai:
Huzoor alaihissalam makhlooq ke shuru ke halaat bhi jaante hain aur qiyamat ke baad ke ahwaal bhi jaante hain, Qiyamat ke ahwaal, makhlooq ki ghabrahat aur Allah ka ghazab waghaira
Isse maloom hua ke jo log ye kehte hain ke Huzoor apna haal bhi nahin jaante bilkul ghalat aur bedeeni hai

Allah Ta'ala farmata hai:

> Aur Allah ki shaan ye nahin hai ke aam logon ko ghaib ka ilm de, haan Allah chun leta hai apne rasoolo mein se jis ko chahe (3:17)

Tafseere Baizawi mein is aayat ke tehat hai:
Khuda ta'ala tum mein se kisi ko ilme ghaib nahin deta ke tum jaan jaao kis ke dil mein kufr hai aur kis ke dil mein imaan hai lekin Allah apni paighambaro ko chun leta hai aur baaz ghuyoob ki un ko khabar deta hai ya un ke liye aise dalail qaaim farmata hai jo ghaib par un ki rahbari karein

Tafseere khazin mein hai:
Lekin Allah chahta hai jinhein chun leta hai aur

khabardar karta hai ghaib par
Tafseere Kabeer aur Tafseere Roohul Bayaan mein bhi yahi hai

Allah Ta'ala farmata hai:

> Aur tum ko sikha diya jo kuchh tum na jaante the aur Allah ka tum par bada fazl hai

Yaani ahkaam aur ilme ghaib, Allah ne aap par Quran utara aur hikmat utari aur unke bhedo par aapko muttala farmaya aur unki haqeeqato par waqif kiya, Dilo ke raaz bataye aur jo aap nahin jaante the wo chhupi baatein batai
Tafseere Husaini mein hai ke shabe meraj Allah ne aapko "maa kaana wa maa yakoon" jo ho chuka hai aur jo hoga ka ilm ata farmaya, Meraj shareef ki hadees mein hai ke hum arsh ke neeche the ek qatra humare halaq mein daala pas humne saare guzishta aur aainda ke waqiyaat jaan liye yaani aapko wo baatein bata di jo aap Quran ke nuzool se pehle na jaante the
Is aayat aur tafaseer se maloom hua ke Huzoor alaihissalam ko tamam aainda aur guzishta waqiyaat ki khabar de di gai

Allah Ta'ala farmata hai:

> Humne is kitab mein kuchh utha na rakha, Qurane kareem tamam halaat par shamil hai

Iski tafseer mein hai ke:
Kitab se muraad lauhe mahfooz hai kyunki ye lauhe mahfooz un baato par mushtamil hai jo aalam mein hota hai har zaahir aur bareek us mein kisi haiwan aur jammad ka muamla chhoda na gaya, Is kitab mein kisi cheez ka zikr na chhoda gaya lekin ye koi nahin dekh sakta siwaye unke ke jinki marifat ki anwaar se tayeed ki gai

Imam Sharani likhte hain ke agar khuda tumhare dilo ke band taale khol de to tum un uloom par muttala ho jaao jo Quran mein hain aur tum Quran ke siwa dusre cheez se beparwah ho jaao

Kyunki Quran mein tamam wo cheezein hain jo wujood ke safhe mein likhi gai, Ab kitab se murad lauhe mahfooz ho to Huzoor alaihissalam ke peshe nazar lauhe mahfooz bhi hai jaisa ke bayaan aa raha hai, to natija ye nikla ke tamam dunya wa aakhirat ke halaat Huzoor alaihissalam ke ilm mein hue kyunki saare uloom Quran aur lauhe mahfooz mein hain aur Quran wa lauhe mahfooz Huzoor ke ilm mein hain

Allah Ta'ala farmata hai:

> Aur humne tum par ye Quran utara ke har cheez ka raushan bayaan hai (16:89)

Tafseer:
Humne aap par ye kitab Quran utaari ke deeno dunya ki har shay ka bayaan hai, tafseeli aur ijmali, Isse maloom hua ke Quran mein har shay ka bayaan hai aur Allah Ta'ala ne apne mahboob ko Quran sikhaya lihaza tamam cheezein Ilme Mustafa mein aa gai

Allah Ta'ala farmata hai:

> Aur lauhe mahfooz mein jo kuchh likha hai Quran sab ki tafseel hai is mein kuchh shak nahin

Is aayat ki saari tafaseer se maloom hota hai ke Qurane kareem mein ahkame sharaiya aur ahkame uloom hain aur is mein saare lauhe mahfooz ki tafseel hai aur lauhe mahfooz mein saare uloom hain

Allah Ta'ala farmata hai:

> Tum apne rab ke fazl se majnoon nahin

Yaani aapse wo baatein chhupi hui nahin jo azal mein thi aur jo abad tak hongi balki aap to khabardar hain *(Tafseer Roohul Bayaan)*

Allah Ta'ala farmata hai:

> Aur aye mahboob agar tum un se puchhoge to kahenge ke hum yunhi hansi khel mein the (9:65)

Tafseer:
Hazrate Mujahid radiallaho ta'ala anho se riwayat hai is aayat ke nuzool ke baare mein ke ek munafiq ne kaha tha ke Muhammad khabar dete hain ke fulaan ki oontni fulaan jungle mein hai, inko ghaib ki kya khabar *(Durre Mansoor, Tabri)*
Is tafseer se maloom hua ke Huzoor alaihissalam ke ilme ghaib ka inkar karna munafiqeen ka kaam tha jisko Quran ne kufr qarar diya

Allah Ta'ala farmata hai:

> To apne ghaib par kisi ko musallat nahin karta siwaye apne pasandeeda rasoolo ke (72:26)

Tafseere Kabeer mein hai:
Yaani qiyamat ke aane ka waqt in ghaibo mein se hai jis ko Allah ta'ala kisi par zaahir nahin farmata aur ye jo farmaya ke "magar pasandeeda rasoolo ke" to iska matlab hai ke qiyamat ke qareeb zaahir farma dega
Tafseere Khazin mein hai:
Yahan wo ghaib muraad hai jo Allah Ta'ala kisi par zaahir nahin farmata jaise qiyamat ke aane ka waqt aur rozana aur paidaishi aur sharai ahkaam aur iski tafseel ye sab khaas ghaib hain, Iske siwa jis ko pasand farma de aur wo rasool hote hain khwah firishte ki jins se ho ya insan ki jins se jaise Huzoor alaihissalam ko apne baaz khaas ghaib zaahir farmata hai

Ghaib bayaan karna Nabi ka moajiza hota hai aur isse unki nubuwwat par daleel pakdi jaati hai

Allah Ta'ala farmata hai:

> Aur ye Nabi ghaib batane mein bakheel nahin

Ye usi waqt mumkin hai ke jab Nabi ko ghaib ka ilm ho warna phir bakheel hone na hone ka kya matlab reh jaata hai? Isi aayat ki tafseer mein hai ke Huzoor alaihissalam ghaib ki khabro aur aasmani khabro par bakheel nahin hain, muraad ye hai ke Huzoor alaihissalam ke paas jo ilme ghaib hai us mein wo bakheel nahin hai balki tum ko sikhate hain aur tum ko khabar dete hain jaise ke kaahin chhupate hain
Is aayat se aur tafseer se waazeh ilme ghaib ka suboot milta hai

Allah Ta'ala farmata hai:

> Aur un ko apna ilme ladunni ata kiya yaani Hazrate Khizr ko

Is aayat ki tafseer mein hai ke Hazrate Khizr ko wo uloom sikhaye jo Allah ki zaat ke saath khaas hai aur baghair uske bataye koi nahin jaan sakta, Hazrate Khizr alaihissalam ne Hazrate Moosa alaihissalam se farmaya tha ke tum mere saath sabr na kar sakoge, wo Khizr alaihissalam ka ilme ghaib tha ke aapne jaan liya,

Hazrate Khizr alaihissalam ko jo ilme ladunni ata kiya gaya wo ghaib ka ilm hai

Tafseere madarik mein hai:
Yaani Hazrate Khizr alaihissalam ko ghaib ki khabrein di gai aur ilme ladunni wo hota hai jo bande ko ilhaam ke tariqe par haasil ho

Is aayat wa tafseer se maloom hua ke Allah ne Hazrate Khizr alaihissalam ko bhi ilme ghaib ata farmaya tha jisse ye laazim aata hai ke Huzoor alaihissalam ko bhi ilme ghaib ata kiya gaya hai kyunki aap tamam makhlooqate ilahi se zyada aalim hain aur Hazrate Khizr alaihissalam bhi makhlooq hain

Allah Ta'ala farmata hai:

> Aur isi tarah hum Ibrahim ko dikhate hain saari badshahi aasmano ki aur zameen ki (6:75)

Is aayat ki tafseer mein hai ke Hazrate Ibrahim alaihissalam ke liye aasmano ko khol diya gaya yahan tak ke unhone arsh wa kursi aur jo kuchh aasmano mein hai dekh liya aur unke liye zameen khol di gai to aapne zameen ke andar saare ajaibaat dekh liye

Tafseere Madarik, Tafseere Roohul Bayaan aur Tafseere Kabeer mein yahi hai jisse maloom hota hai

ke zameeno aasman aur us mein maujood ash'yaa ka ilm Hazrate Ibrahim alaihissalam ko diya gaya aur makhlooq ke aamaal ki bhi unhein khabar di gai thi to Huzoor alaihissalam ka ilm unse kahin zyada hai to manna padega ke Huzoor ko bhi ye uloom ata hue
Khayaal rahe ke arsh ke uloom mein lauhe mahfooz bhi shamil hai aur lauhe mahfooz mein kya likha hai ye hum bayaan kar chuke, Maloom hua ke jo ho chuka hai aur jo hoga ka ilm to unhein bhi haasil tha aur unka ilm Huzoor alaihissalam ke ilm ke darya ka qatra hai

Hazrate Yusuf alaihissalam ne jo farmaya tha to uska maana ye tha ke main tumhein khane ke guzishta wa aainda ke saare halaat bata sakta hoon ke ghalla kahan se aaya aur ab kahan jayega, Tafseere kabeer mein to ye hai ke farmaya main tumhein ye tak bata sakta hoon ke ye nafa dega ya nuqsan, Ye cheezein wahi bata sakta hai jo har zarre ki khabar rakhta ho phir farmate hain:
Ye to mere uloom ka baaz hissa hai (12:37)
Ab bataiye ke Huzoor alaihissalam ka ilm kitna hoga! Ilme Yusufi to Ilme Mustafa ka qatra hai aur Hazrate Eisa alaihissalam ne farmaya:
Main tumhein bata sakta hoon jo kuchh tum apne gharo mein khate aur jo kuchh jama karte ho (3:49)
Khana ghar mein khaya aur rakha gaya lekin Hazrate Eisa alaihissalam bina ghar ke andar gaye ye khabrein de rahe hain, ye ilme ghaib hai

Allah Ta'ala farmata hai:

> Aye imaan waalo! Aisi baatein humare mahboob se na puchho ke agar tum par zaahir ki jaayein to tumhein nagawar ho (5:101)

Dusri Fasl: Ilme ghaib ki ahadees ke bayaan mein

Hadees no. 1:

Bukhari mein Hazrate Umar Faruqe radiallaho ta'ala anho se riwayat hai ke Huzoor alaihissalam ne ek jagah qiyaam farmaya phir hum ko ibtede -e- paidaish ki khabar de di (aur bayaan karte gaye) yahan tak ke jannati log apni manzilo mein pahunch gaye aur jahannami apni mein, jis ne yaad rakha usne yaad rakha aur jo bhool gaya wo bhool gaya
Is jagah Huzoor alaihissalam ne do qism ke waiqiyaat ki khabar di (1) Aalam ki paidaish ki ibteda kis tarah hui (2) Phir aalam ki inteha kis tarah hogi, Yaani shuru se qiyamat tak ek ek zarra bayaan farma diya

Hadees no. 2

Mishkaat mein Muslim se bariwayate Amr ibne Akhtab isi tarah manqool hai magar is mein itna aur hai:
Hum ko tamam un waqiyaat ki khabar de di gai jo

qiyamat tak hone waale hain pas hum mein bada Aalim wo hai jo un baato ka zyada hafiz hai

Hadees no. 3:

Mishkaat mein Bukhari wa Muslim se bariwayate Hazrate Huzaifa hai:
Huzoor alaihissalam ne us jagah qiyamat tak ki koi cheez na chhodi, sab ki khabar de di, jisne yaad rakha yaad rakha jo bhool gaya wo bhool gaya

Hadees no. 4:

Mishkaat mein Muslim se bariwayate Sobaan radiallaho ta'ala anho hai:
Allah ne mere liye zameen samet di pas maine zameen ke mashriqo aur maghribo ko dekh liya

Hadees no. 5:

Mishkaat mein Abdurrahman bin Aaish se riwayat hai:
Humne apne rab ko achhi soorat mein dekha, Rab ta'ala ne apna daste qudrat humare seene par rakha jiski thandak humne apne qalb mein paai pas tamam aasmano zameen ki cheezo ko humne jaan liya

Hadees no. 6:

Sharhe mawahibe ladunya mein hai:
Allah Ta'ala ne humare samne tamam dunya ko pesh farma diya pas hum is dunya ko aur jo is mein qiyamat

tak hone waala hai, is tarah dekh rahe hain jaise apne is haath ko dekhte hain

Hadees no. 7

Mishkaat mein Tirmizi se hai:
Pas humare liye har cheez zaahir ho gai aur hum ne pehchan li

Hadees no. 8:

Musnad Imam Ahmad bin hambal mein hai:
Nahin chhoda Huzoor alaihissalam ne kisi fitna chalane waale ko dunya ke khatm hone tak jin ki tadaad teen sau se zyada tak pahunch gai magar hum ko uska naam uske baap ka naam aur uske qabeele ka naam bata diya

Hadees no. 9:

Mishkaat mein Bukhari se hai:
Hazrate Dawood alaihissalam par Quran (Zuboor) ko is qadr halka kar diya gaya tha ke wo apne ghodo ko zeen lagane ka hukm dete the to aap unki zeen se pehle Zuboor padh lete the

Hadees no. 10

Mishkaat mein hai:
Huzoor alaihissalam ne khabar di ke Fatima Zahra ke farzand paida hoga jo tumhari parwarish mein rahega

Hadees no. 11

Huzoor alaihissalam do qabro ke paas se guzre jin par azaab ho raha tha, farmaya ke in dono ko azaab diya ja raha hai aur kisi dushwar baat mein azaab nahin ho raha, In mein se ek to peshab se na bachta tha aur dusra chughli kiya karta tha phir ek tar shaakh (daal) ko le kar aadha aadha cheera phir har qabr mein ek ek ko gaad diya aur farmaya jab tak ye tukde khushk na honge, in dono ke azaab mein kami ki jayegi

Hadees no. 12

Bukhari mein hai:
Huzoor alaihissalam mimbar par khade hue aur qiyamat ka zikr farmaya ke isse pehle bade bade waqiyaat hain phir farmaya ke jo shakhs jo baat puchhna chahe puchh le, Qasam Khuda ki jab tak hum is jagah yaani mimbar par hain, tum jo baat puchhoge uski khabar denge, Ek shakhs ne khade ho kar arz kiya ke mera thikana kahan hai? Farmaya jahannam mein, Ek shakhs ne khade ho kar arz kiya ke mera baap kaun hai? Farmaya Huzafa, Phir baar baar farmate rahe ke puchho puchho

Khayaal rahe ke kisi ka jannati ya jahannami hona un paanch uloom mein se hain jinke baare mein Allah ne farmaya ke sirf wo jaanta hai aur kaun kis ka beta hai

ye aisi baat hai jis ka ilm maa ko hota hai, Qurban un nigaho ke jo andhere ujale, dunya wa aakhirat sab ko dekhti hain

Hadees no. 13

Huzoor alaihissalam ne junge khaibar ke mauqe par farmaya ke hum ye jhanda kal us ke haath mein denge jiske haath par Allah khaibar fateh farma dega aur wo Allah aur uske rasool se mohabbat karta hai

Hadees no. 14

Mishkaat mein hai:
Hum par humari ummat ke aamaal pesh kiye gaye, achhe bhi aur bure bhi pas humne unke achhe aamaal mein ye bhi (neki) dekhi ke kisi takleef dene waali cheez ko raste se hata diya jaaye

Hadees no. 15

Muslim shareef mein hai:
Huzoor alaihissalam ne (junge badr mein) farmaye ke ye fulaan shakhs ke girne ki jagah hai aur apne daste mubarak ko zameen par rakhte the, Sahaba farmate hain ke jahan Huzoor ne bataya tha, saare qatl hone waale mushrikeen wahin mile, usse zara bhi hate hue nahin the

Hadees no. 16

Mishkaat mein hai:
Shikari aadmi ne kaha ke maine aaj ki tarah kabhi na dekha ke bhediya baatein kar raha hai to bhediya bola ke isse ajeeb baat ye hai ke saahib (Huzoor) do maidano ke darmiyan (Madina) mein hain aur guzishta aur aainda ki khabrein de rahe hain

Hadees no. 17:

Tafseere Khazin mein hai:
Huzoor alaihissalam ne farmaya ke hum par humari ummat pesh ki gai, Apni apni soorato mein mitti mein jaise Hazrate Adam alaihissalam ke par pesh hui thi, Hum ko bata diya gaya ke kaun hum par imaan layega aur kaun kufr karega, Ye khabar munafiqeen ko pahunchi to wo hans kar kehne lage ke Huzoor farmate hain ke unki paidaish se pehle hi unko kufr aur imaan ki khabar ho gai, Hum to unke saath hain aur hum ko nahin pehchante, Ye khabar Huzoor alaihissalam ko pahunchi to aap mimbar par khade hue Khuda ki hamdo sana ki aur farmaya ke qaumo ka kya haal hai ke humare ilm mein taane karte hain, Ab se qiyamat tak kisi cheez ke baare mein jo bhi tum humse puchhoge hum tum ko khabar denge
Is hadees se do baatein maloom hui, Ek ye ke Huzoor ke ilm par taane karna munafiqeen ka tariqa hai, Dusre

ye ke qiyamat tak ke waqiyaat saare Huzoor ke ilm mein hain

Hadees no. 18:

Mishkaat mein muslim se hai:
Hum unke (Dajjal se jihad karne waalo ki) naam, unke baap ke naam, unke ghodo ke rang pehchante hain, wo rooye zameen par behtar suwaar hain

Hadees no. 19:

Mishkaat mein hai:
Hazrate Aaisha ne arz kiya ke kya koi aisa bhi hai jiski nekiya aasman ke taaro ke barabar ho? Farmaya: haan wo Umar hain

Isse maloom hua ke Huzoor alaihissalam ko qiyamat tak ke saare logon ke saare aamaal ka ilm hai chahe wo zaahir ho ya poshida aur aasmano ke tamam zaahir wa poshida taaro ka bhi tafseeli ilm hai halanki baaz taare ab tak falasifa ko aalaat ke zariye ab tak na maloom ho sake, Huzoor ne in dono cheezo ko mulahzia farmaya ke Hazrate Umar ki nekiya taaro ke barabar hain, Do cheezo ki barabari ke baare mein wahi bata sakta hai jise dono ki miqdaar ka ilm ho

In ke ilawa aur bhi bahut si ahadees pesh ki ja sakti hain, In ahadees se itna maloom hota hai ke Huzoor

alaihissalam ke saamne tamam aalam is tarah hai jaise apna daste mubarak, Khayaal rahe ke aalam kehte hain Allah ke ilawa cheezo ko to aalame ajsaam, aalame arwah, aalame amr, aalame imkaan, aalame malaika, arsho farsh gharze ke har cheez par Huzoor alaihissalam ki nazar hai aur aalam mein lauhe mahfooz bhi hai jis mein saare halaat hain, Dusra ye ke agle pichhle saare waqiyaat par bhi ittela rakhte hain, Teesra ye ke tareek raato mein tanhai mein jo kaam kiye jaayein wo bhi nigahe Mustafa se poshida nahin ke Abdullah ke walid Huzafa ko bata diya, Chauthe ye maloom hua ke kaun kab marega, kahan marega, kis haal mein marega, Kafir ya momin, Aurat ke pet mein kya hai, Ye bhi mere Huzoor par makhfi nahin gharze ke zarra zarra qatra qatra ilm mein hai

Teesri Fasl: Shareheene hadees ke aqwaal

Jo ahadees bayaan ki gai unki sharah mein jo aqwaal aaye hain wo naqal kiye jaate hain

(1) Allama Ayeni, Bukhari ki sharah mein likhte hain ke:
Huzoor alaihissalam ne ek hi majlis mein saari makhlooqaat ke saare halaat ki az ibteda ta inteha khabar de di

(2) Naseemur Riyaaz mein hai:
Huzoor alaihissalam ke liye zameen samet di gai aur isko aisa jama farma diya gaya jaise haath mein aaina aur wo shakhs us poore aaine ko dekhta hai aur zameen ko is tarah sameta ke door waali ko qareeb kar diya, yahan tak ke dekh liya tamam un cheezo ko jo zameen mein hai, Mirqaat mein hai:
Humne wo tamam cheezein jaan li jo aasmano aur zameen mein hain

Ibne Hajar ne farmaya ke jaan li wo tamam makhlooqaat jo aasmano mein hai (balki jo uske upar hai) jaisa ke hadeese meraj se maloom hota hai aur zameen mein hai aur wo tamam cheezein jo saatwein zameen balki jo isse niche hain jaisa ke in hadeeso se maloom hota hai jin mein Huzoor ne gaaye aur machhli ki khabar di hai jin par zameenein qaaim hain

Ash'atul lam'aat mein hai ke:
Ye hadees tamam juz'ee wa kulli ilmo ke haasil hone aur us ke ihaata ka bayaan hai

Allama Zurqani likhte hain ke Huzoor alaihissalam ke samne dunya zaahir ki gai aur kholi gai ke aap ne uski tamam cheezo ka ihaata kar liya pas is dunya ko aur jo kuchh is mein qiyamat tak hone waala hai sab dekh rahe hain

Imam Qastalani likhte hain:
Is mein shak nahin ke Allah ne Huzoor alaihissalam ko isse bhi zyada par muttala farmaya aur aapko saare agle pichhle hazraat ka ilm diya

Mulla Ali Qari mirqaat mein likhte hain:
Tum ko Huzoor alaihissalam guzre hue logon ki khabrein dete hain aur jo kuchh tumhare baad pichhlo ki khabrein hain wo bhi batate hain, dunyawi halaat aur aakhirat ke saare halaat

Mirqaat mein hai:
Huzoor alaihissalam ka ilm kulli aur juz'ee waqiyaat ko ghere hue hai

Muhaddiseen ke in irshadaat se waazeh hua ke Huzoor alaihissalam poori dunya aur azal se abad tak sab kuchh aise mulahzia farma rahe hain jaise koi shakhs apne haath ki hatheli mein aaina le kar dekhta hai, Aap saare aalam ko janne waale hain aur is aalam mein lauhe mahfooz bhi shamil hai, Ye bhi maloom hua ke aapko tamam awwaleen wa aakhireen yaani ambiya wa malaika wa auliya ka ilm diya gaya hai, Ambiya mein Hazrate Adam wa Hazrate Khizr wa Hazrate Ibrahim khaleelullah sab dakhil hain aur malaika mein hamileene arsh aur hazireene lauhe mahfooz bhi shamil hain aur inka ilm to saare maa kaana wa

mayakoon ko muheet hai yaani jo ho chuka hai aur jo hoga sab jaante hain to phir Huzoor ke ilm ka kya puchhna, Is wus'ate ilm mein uloome khamsa bhi aa gaye

Chauthi Fasl: Ulama -e- ummat ke aqwaal

Shaykh Abdul Haq muhaddise dehelwi farmate hain:
Ye aayat "wahi awwal hai wahi aakhir hai wahi zaahir hai wahi poshida aur wo har cheez ko jaanta hai" Ye Khuda ki hamd bhi hai aur naat bhi
Phir likhte hain ke Hazrate Adam se soor phoonkne tak tamam Huzoor alaihissalam par zaahir farma diya gaya taaki awwal se aakhir tak ke saare halaat aapko maloom ho jaayein aur Huzoor ne baaz halaat ki khabar apne sahaba ko bhi de di

Allama Zurqani likhte hain:
Ahadees is par mutawatir hain aur unke muaani is par muttafiq hain ke Huzoor ko ghaib par ittela hai aur ye mas'ala un ayato ke khilaf nahin jo is par dalalat karti hain ke khuda ke siwa koi ghaib nahin jaanta kyunki jiski nafi ki gai hai wo ilm baghair wasita (zaati) hai lekin Huzoor alaihissalam ka ghaib par muttala hona Allah ke batane se hai aur ye saabit hai, Rab ke is qaul se waazeh hota hai ke "Siwaye apne pasandeeda rasool ke"

Shifa Shareef mein hai:
Allah ne Huzoor alaihissalam ko khaas farmaya aur tamam deeni dunyawi maslihato par muttala farma kar apni ummat ki maslihat aur guzishta ummato ke waqiyaat aur apni ummat ke adna se adna waqiya par khabardar farma diya aur tamami marifat ke funoon par muttala farma diya jaise dil ke halaat, faraiz, ibadaat aur ilme hisab

> Dunya wa aakhirat aap hi ke karam se hai aur lauho qalam ka ilm aapke uloom ka baaz hissa hai *(Qasida burda)*

Qasida burda ke is sher ki sharah mein Allama Ibrahim likhte hain:
Agar kaha jaaye ke jab lauho qalam ka ilm Huzoor alaihissalam ke ilm ke uloom ka baaz hua to dusre baaz kaunse uloom hain, jawab diya jayega ke wo baaz aakhirat ke halaat ka ilm hai jiski Allah Ta'ala ne Huzoor ko khabar di kyunki qalam ne lauh mein wahi likha hai jo qiyamat tak hone waala hai

Mulla Ali Qaari likhte hain:
Lauho qalam ke uloom Huzoor alaihissalam ke uloom ka baaz isliye hai ke Huzoor ke uloom munqasim hain, Juz'iyaat aur kulliyaat aur haqaiq aur marifat aur un marifato ki taraf jiska talluq zaat aur sifaat se hai lihaza lauho qalam ka ilm Huzoor alaihissalam ke ilm ke

daryao ki ek nehar hai aur Huzoor alaihissalam ke ilm ki satro ka ek harf

In ibarato ne faisla farma diya ke wo lauho qalam ke jinke uloom ko Quran ne farmaya "koi khushk wa tar cheez aisi nahin jo lauhe mahfooz mein na ho", Iske uloom Mustafa sallallaho alaihi wasallam ke uloom ke samundaro ka qatra hai to maloom hua ke maa kaana wa mayakoon ka ilm Huzoor alaihissalam ke ilm ke daftar ka ek nuqta hai

Imam Booseri (sahibe qasida burda) apne dusre qaside mein farmate hain:
Huzoor ne apne ilmo akhlaq se jahano ko gher liya pas aap aise samundar hain ke usko gherne waale na gher sakein

Shaikh Suleman jamal is sher ke sharah mein likhte hain:
Yaani aapka ilm tamam jahano yaani jinno insan wa firishto ke ilm ko ghere hue hai kyunki Rab ta'ala ne aapko tamam aalam par khabardar farmaya pas agle pichhlo ka ilm sikhaya aur maa kaana wa mayakoon bataya aur Huzoor alaihissalam ke ilm ke liye ilme Qurani kaafi hai ke khuda ta'ala farmata hai humne is kitab mein koi cheez utha na rakhi

Imam Ibne Hajar makki is sher ki sharah mein likhte hain:
Kyunki Allah Ta'ala ne Huzoor alaihissalam ko tamam jahaan par khabardar farmaya pas aapne awwaleen wa aakhireen ko aur jo kuchh ho chuka aur jo ho gaya sab ko jaan liya

In ibarato se maloom hua ke saare jahaan waalo ka ilm Huzoor alaihissalam ko diya gaya, Jahaan waalo mein saare ambiya shamil hain

Imam Booseri qasida burda mein farmate hain:
Tamam Rasool Huzoor se hi lene waale hain, Samundar se ek chullu ya tez baarish se chheenta

Allama kharpoti iski sharah mein likhte hain:
Har Nabi ne Huzoor alaihissalam ke is ilm se maanga aur liya jo wus'at mein samundar ki tarah hai aur sab ne karam Huzoor alaihissalam ke is karam se haasil kiya jo tez baarish ki tarah hai kyunki Huzoor alaihissalam faiz dene waale hain aur wo nabi faiz lene waale kyunki Rab ta'ala ne awwalan Huzoor alaihissalam ki rooh paida farmai phir us rooh mein nabiyo ke aur maa kaana wa mayakoon ke ilm rakhe phir un rasoolo ko paida farmaya pas un sab ne apne uloom Huzoor sallallaho alaihi wasallam se liye

Hafiz Suleman Ibreez shareef mein farmate hain:
Huzoor alaihissalam arsh se farsh tak ko jaante hain aur jo kuchh in mein hai sab ki khabar rakhte hain aur ye saare uloom Huzoor ki nisbat se aise hain jaise alif 60 juz ki nisbat se jo Quran mein hai

Imam Qastalani farmate hain:
Nabi hone ka matlab hai ke Allah ne un ko ghaib par khabardar farmaya hai

Hazrate Mujaddide Alfe Saani farmate hain:
Jo ilm Rab ta'ala ke saath khaas hai us par khaas rasoolo ko ittela dete hain, Baaz ulama -e- saliheen mein se suna gaya hai ke baaz aarifeen ne koi kitab likhi jis mein saabit kiya hai ke Huzoor alaihissalam ko tamam uloome ilahiya maloom kara diye gaye the, Ye kalaam to bazaahir bahut se dalail ke khilaf hai na maloom ke qaail ne isse kya muraad li hai
Ye ibarat isliye pesh ki gai ke baaz logon ne Huzoor alaihissalam ka ilm khuda ke ilm ke barabar maana aur farq sirf zaati aur ataai ka jaana magar Shaykh Abdul Haq ne unko mushrik na maana balki aarif kaha, Maloom hua ke Huzoor alaihissalam ke liye ilme ghaib manna shirk nahin

Maulana Behrul Uloom Abdul Ali Lakhnawi alaihirrehma farmate hain:

Huzoor alaihissalam ko Rab ne wo uloom sikhaye jin par ilme aala bhi mushtamil nahin aur jiske ghere par lauhe mahfooz qadir nahin, na to aap ki misl zamane mein paida hua azal se aur na abad tak hoga, aasmano zameen mein koi aapka hamsar nahin

Allama Shanwai likhte hain:
Ye riwayat ho chuka hai ke Allah ne Nabi alaihissalam ko dunya se na nikala yahan tak ke aapko har cheez par muttala farma diya

Sharhe Aqaide Nasafi mein hai:
Khulasa ye hai ke ghaib janna ek aisi baat hai, jo khuda ke saath khaas hain, Bande ko is tak koi raah nahin baghair Rab ke bataye ya ilhaam farmaye moajize ya karamat ke tariqe par

Durre Mukhtar mein hai:
Hajj sana 9 hijri mein farz hua aur Huzoor ne isko 10 hijri tak moakkhar farmaya kisi uzr ki wajah se aur Huzoor alaihissalam ko apni zindagi paak ke baaqi rehne ka ilm bhi tha taaki tableegh poori ho jaaye

Is ibarat se maloom hua ke kab wafat hogi iska janna paanch khaas ghaib ke uloom mein se hai magar Huzoor alaihissalam ko apni wafat ki khabar thi ke sana 9 hijri mein na hogi, isiliye is saal hajj na farmaya

warna hajj farz hote hi uska ada karna zaroori hai kyunki hum ko maut ki khabar nahin
Huzoor alaihissalam ne likhna padhna na seekha tha lekin jab Hazrate Ameere Muawiya aapke saamne likhte to aap unko farmate ke dawaat is tarah rakho, qalam ko aise seedha rakho, seen mein farq karo aur meem ko tedha karo

Paanchwi Fasl: Mukhalifeen ki tayeed ke bayaan mein

Ab mukhalifeen ke akabireen ki wo ibaratein pesh ki jayengi jisne mas'ala -e- ilme ghaib bakhoobi hal ho jaata hai

Haaji Imdadullah Muhajir Makki farmate hain ke log kehte hain ke ilme ghaib ambiya wa auliya ko nahin hota, Main kehta hoon ke ahle haq jis taraf nazar karte hain, daryaft wa idraak mughibaat ka inko hota hai, asal mein ye ilme haq hai, Nabiye kareem sallallaho alaihi wasallam ko hudaibiya aur Hazrate Aaisha ke muamlaat ki khabar na thi, Is ko apne daawe ki daleel samajhte hain ye ghalat hai kyunki ilm ke wasite tawajjo zaroori hai *(Anwaare ghaibiya)*

Rasheed ahmad gangohi lataife rasheediya mein likha hai ke ambiya alaihissalam ko har dum mushahida umoore ghaibiya (aur huzoore haq ta'ala ka rehta hai)

Ashraf ali thanwi takmeelul yaqeen safha 135 mein likhta hai ke shariat mein warid hua hai ke rusul wa auliya aainda ki khabar diya karte hain kyun jab khuda ghaib aur aainda ke hawadisaat ko jaanta hai isliye ke har haadis ke ilm se usi ke irade ke mutalliq hone se usi ke fel se paida hota hai to phir usse kaun amr maane ho sakta hai ke ye hi khuda un rusule auliya mein se jise chahe use ghaib ya aainda ki khabar de di, agarche hum iske qaail hain ke fitrate insani ka ye mutfaqa nahin ke wo bizaatihi aur khud mugheebat mein se kisi shay ko jaan sake lekin agar khuda kisi ko bata de to kaun rok sakta hai, pas in logon ko jo kuchh maloom hota hai wo khuda ke bataye se hi maloom hota hai aur phir wo aur logon ko khabar dete hain, in mein se aisa koi nahin jo bizaatihi ilme ghaib ka daawa karta ho chunanche shariate Muhammadiya bizzaat ilme ghaib ke daawa karne ko aala darje ke mamnu'aat mein shumar karti hai aur jo iska daawa kare usko kafir batati hai

Maulwi Qasim nanotwi likhta hai:
Uloom awwaleen maslan aur hain aur uloome aakhireen aur lekin wo sab ilme Rasoolullah mein mujtama hain, Isi tarah se aalime haqeeqi Rasoolullah hain aur ambiya baaqi aur auliya bil arz hain
Isi aakhiri ibarat par ghaur karna chahiye ke maulwi qasim saheb ne Huzoor ke liye awwaleen wa aakhireen

ka ilm maana aur awwaleen mein Hazrate Adam wa Hazrate Ibrahim isi tarah saare malaika wa hamilaane arsh aur lauhe mahfooz bhi shamil hain, In sab ke uloom se Huzoor alaihissalam ka ilm zyada hona chahiye, Hazrate Adam alaihissalam ka ilm hum bayaan kar chuke

Chhati Fasl: Ilme ghaib ke aqli dalail aur Auliya ka ilme ghaib

Chand aqli dalail se bhi ilme maa kaana wa mayakoon saabit hai, wo dalail ye hain:

(1) Huzoor alaihissalam saltanate ilahiya ke wazeere aazam hain, Hazrate Adam alaihissalam ko Allah ne apna khalifa banaya to Huzoor alaihissalam is saltanat ke khalifa -e- aazam aur zameen mein Allah ke naaib hain aur saltanat ke muqarrar karda hakim mein do saf lazim hain, ek to ilm dusre ikhteyaraat, Is dunya ke saltanat ke hukkam jis qadr bada darja rakhte hain usi qadr unki malumaat aur ikhteyataar zyada hote hain, Collector ko saare zile ka ilm wa ikhteyaraat aur isi tarah dusre ohdo pe ikhteyaraat zyada hote hain, In do safo ke baghair hukoomat nahin hoti aur sultani qanoon riaaya mein jaari hi nahin kar sakta, Isi tarah hazraate ambiya mein se jis ka darja jis qadr bada hai unka ilm aur ikhteyaraat usi qadr zyada hain, Hazrate

Adam alaihissalam ki khilafat ko Rabbul aaalameen ne unke ilm hi se saabit farmaya,
Ab chunki Nabiye Kareem sallallaho alaihi wasallam saare jahaan ke nabi hain lihaza zaroori tha ke aapko tamam ambiya se zyada ilm aur ikhteyaraat diye jaayein, Isiliye aapke kasrat se moajizaat dikhaye gaye, Chand ishare se do tukde hua, Dooba hua suraj wapas farmaya, Baadal ko hukm diya paani barsa phir hukm diya to barish ruk gai

(2) Maulvi Qasim Nanotwi ne Tehzeerun Naas mein likha hai ke ambiya ummat se uloom mein hi mumtaz hote hain, raha amal to is mein ummati kabhi kabhi badh jaate hain (maaz Allah) jisse maloom hua ke amal mein ummati badh sakte hain magar ilm mein nabi ka zyada hona zaroori hai aur Huzoor alaihissalam ke ummati to malaika bhi hain to ilm mein Huzoor alaihissalam ka zyada hona zaroori hai warna phir Huzoor kis saf mein ummat se afzal honge aur malaika hazireene lauhe mahfooz ko to maa kaana wa mayakoon ka ilm hai lihaza zaroori hai ke Huzoor alaihissalam ko isse zyada ilm ho

(3) Chand saal insan ustad ke saath reh kar insane kamil ban jaata hai, Huzoor alaihissalam wiladat se pehle karodo baras Rab ta'ala ki bargah mein haazir rahe to Huzoor kyun na kamil aalim ho'n, Tafseer

Roohul Bayaan mein Surah Tauba ki aakhiri aayat ki tafseer mein hai:
Hazrate Jibreel alaihissalam ne bargahe nubuwwat mein arz kiya ke ek taara sattar hazaar saal baad chamakta tha aur maine use bahattar hazaar martaba chamakte hue dekha hai, Huzoor alaihissalam ne farmaya wo taara hum hi the, Hisab laga lijiye, Karodo baras darbare khaas mein haziri rahi

(4) Agar shagird ke ilm mein kuchh kami hai to iski sirf chaar hi wajah ho sakti hain, Pehla ye ke shagird na ahal tha, ustad se poora faiz na le saka, Dusra ye ke ustad kamil na tha, poora sikha na saka, Teesra ye ke ustad kanjoos tha ke shagird ko poora ilm na diya, isse pyara koi aur shagird tha use diya, Chautha ye ke jo kitab padhai wo naqis thi, In chaaro wajho ke siwa aur koi wajah nahin ho sakti, Ab dekhiye yahan seekhane waala Parwardigaar aur seekhne waale Mahboob alaihissalam, Sikhai jaane waali kitab Quran aur Rab ke khaas uloom hain to ab batao ke Rab kamil ustad hai nahin? ya Rasoolullah sallallaho alaihi wasallam laaiq shagird hain ya nahin? Huzoor alaihissalam se Rab ko koi aur pyara hai ya ke Quran mukammal nahin? Jab in mein se koi baat nahin phir ilm kaise naqis ho sakta hai?
(5) Rab ta'ala ne lauhe mahfooz mein har baat kyun likhi, likhna to apni yaddasht ke liye hota hai ke bhool

na jaayein ya dusro ko batane ke liye likha jaata hai, Rab ta'ala bhoolne se paak hai lihaza usne dusro ke liye hi likha aur Huzoor alaihissalam to dusro se zyada mahboob lihaza wo tehreer Huzoor alaihissalam ke liye hai

(6) Ghaibo ki ghaib Rab Ta'ala ki zaat hai ke Hazrate Moosa alaihissalam ne deedar ki tamanna ki to mana kar diya gaya, Jab Mahboob alaihissalam ne Khuda ko hi meraj mein apni zaahiri aankho se dekh liya to aalam kya cheez hai jo aap se chhup sake

Aur koi ghaib kya tum se nihaa'n ho bhala
Jab na khuda hi chhupa, Tum pe karodo durood

(7) Shaitan dunya ko gumrah karne waala hai aur Huzoor alaihissalam dunya ko hidayat ka rasta dikhane waale hain goya shaitan wabai beemari hai aur Nabiye Kareem sallallaho alaihi wasallam tabeebe mutlaq, Jab Allah Ta'ala ne shaitan ko gumrah karne ke liye itna ilm diya hai ke dunya ka koi shakhs uski nigaho se ghaaib nahin phir use ye bhi khabar hai ke kaun gumrah ho sakta hai kaun nahin aur jo gumrah ho sakta hai wo kis heele se, aise hi har deen ke har mas'ale se khabardar hai isliye har neki se rokta hai, har burai karata hai, Jab gumrah karne waale ko itna ilm diya gaya hai to zaroori hai ke dunya ke tabeebe mutlaq isse

kahin zyada ilm waale ho'n ke aap har shakhs ka ilaaj ko jaanein, warna hidayat mukammal na hogi aur Rab ta'ala par aitraz padega ke usne gumrah karne waale ko mazboot banaya aur haadi ko kamzor rakha lihaza gumrahi to kaamil rahi aur hidayat naqis

(8) Allah ne Nabi ko "Aye Nabi" keh kar pukara aur Nabi ka maana hai khabar dene waala, Agar is khabar se sirf deen ki khabar ho to har maulvi nabi hai aur agar dunya ke waqiyaat muraad ho to taar, khat, akhbaar bhejne waala nabi ho jaaye lihaza maloom hua ke nabi jo khabar deta hai wo motabar hai aur firishto ki aur arsh ki khabar hai jahan taar, akhbar waghaira kaam na aa sakein, wahan Nabi ka ilm hota hai lihaza maloom hua ke ilme ghaib Nabi ke maana mein hi dakhil hai
Yahan tak Huzoor alaihissalam ke ilme ghaib par bayaan tha, Ab awliya -e- kiraam ke ilme ghaib par dalail pesh kiye jayenge, Awliya ko bhi Nabi ke waste se ghaib ka ilm hota hai aur ye ilm Nabi ke ilm ke samundar ka qatra hota hai
Mirqaat Sharhe Mishkaat mein hai:
Banda halaat mein muntaqil hota rehta hai yahan tak ke roohaniyat ki sifat pa leta hai, pas ghaib jaanta hai
Isi kitab mein hai:
Kamil banda cheezo ki haqeeqato par muttala ho jaata hai aur us par ghaib aur ghaibul ghaib khul jaate hain

Mirqaat mein hi hai:
Paak wa saaf nafs jabki badani ilaqo se khaali ho jaate hain to taraqqi kar ke bazme baala se mil jaate hain aur un par koi parda baaqi nahin rehta, pas wo tamam cheezo ka misl mahsoos wa hazir ke dekhte hain khwah apne aap ya firishta ke ilhaam se

Shah Abdul Azeez Saahib Tafseere Azeezi mein Surah Jinn mein farmate hain:
Lauhe mahfooz ki khabar rakhna aur uski tehreer dekhna baaz Awluyaullah se bhi batareeqe tawatur manqool hai

Imam Ibne Hajar likhte hain ke Jaaiz hai ke khaas khaas hazraat kisi muamle ya faisle mein ghaib jaan lein jaisa ke bahut se Awliyaullah se waaqe hua aur ye mashhoor bhi ho gaya

Shah Waliullah saheb Lataiful Quds mein farmate hain:
Aarif ka nafs bilkul jism ban jaata hai aur aarif ki zaat bajaye rooh ke ho jaati hai wo tamam aarif ko ilme huzoori se dekhta hai
Zurqani Sharah Mawahib mein hai:
Kamil bande ka Allah ke ghaibo mein se kisi ghaib par muttala ho jaana ajeeb nahin, is hadees ki wajah se ke momin ki danai se daro kyunki wo Allah ke noor se

dekhta hai aur yahi is hadees ke maana hain ke Rab farmata hai main uski aankh ho jaata hoon jis se wo dekhta hai pas uska dekhna haq ki taraf se hota hai lihaza us ghaib par muttala hona kuchh ajeeb baat nahin

Imam Sharani farmate hain:
Ghaibi uloom mein mujtahideen ka qadam mazboot hai

Huzoor Ghause Paak farmate hain:
Humne Allah ke saare shehro ko is tarah dekh liya jaise chand raai ke daane mile hue ho

Shaykh Abdul Haque Muhaddise Dehelvi ne Hazrate Ghause Paak ka qaul naqal kiya hai:
Aye bahadur, Aye farzando! Aao is darya se kuchh le lo jis ka kinara hi nahin, Qasam hai apne Rab ki ke tehqeeq nek bakht aur bad bakht log mujh par pesh kiye jaate hain aur humara gosha -e- chashm lauhe mahfooz par rehta hai aur main Allah ke ilm ke samundaro mein ghote laga raha hoon

Hazrate Khwaja Bahauddin Naqshband ka qaul hai:
Girohe awliya ki nazar mein zameen dastarkhwan ki tarah hai aur hum kehte hain ke nakhun ki tarah hai ke koi cheez unki nazar se ghaib nahin

Imam Sharani farmate hain:
Humne apne shaykh Sayyid Ali Khawwas ko farmate hue suna ke humare nazdeek us waqt tak koi mard kamil nahin hota jab tak ke apne mureed ki harakaate nasabi ko na jaan le, Yawme misaaq se le kar uske jannat ya jahannam mein dakhil hone tak ko
Shah Waliullah Saheb Fuyoozul Haramain mein farmate hain:
Phir wo Aarif mard hazraat bargahe haq ki taraf jazb ho jaate hain pas wo Allah ke bande hote hain aur un par har cheez zahir ho jaati hai

Bukhari mein Hazrate Abu Huraira se riwayat hai:
Rab ta'ala farmata hai ke pas jabki main us bande se muhabbat karta hoon to uske kaan ban jaata hoon jis se wo sunta hai aur aankh ban jaata hoon jis se wo dekhta hai aur uska haath ban jaata hoon jis se wo pakadta hai aur uske paaon ban jaata hoon jis se wo chalta hai
Ye bhi khayal rahe ke Hazrate Khizr alaihissalam aur Hazrate Ilyas alaihissalam is waqt zameen par zinda hain aur ab ye Ummate Mustafa ke wali hain aur jab Hazrate Eisa alaihissalam is dunya mein tashreef layenge to is ummat ke wali ki haisiyat se honge, Inke uloom ka hum pehle zikr kar chuke hain, Inke uloom bhi ab Huzoor alaihissalam ki ummat ke awliya ke uloom hain

Dusra Baab

Ilme ghaib par aitrazaat ke bayaan mein

Is baab mein chand zaroori bahasein qabile ghaur hain:
(1) Jin aayat wa ahadees ya aqwale fuqaha mein Huzoor alaihissalam ke ilme ghaib ki nafi hai un mein ya to zaati ilm muraad hai ya tamami malumaat yaani rab ta'ala ke malumaat ke barabar, Ataai ilme ghaib ki nafi nahin hai warna jo aayat wa ahadees isbaat mein maujood hain un mein mutabiqat kaise hogi

Allama Ibne Hajar Fatawa Hadeesiya mein is qism ke dalail ke jawab mein farmate hain:
Inke maana ye hai ke zaati taur par aur ihaata ke taur koi nahin jaanta siwaye Allah Ta'ala ke lekin moajizaat aur karamaat pas wo khuda ke batane se hote hain
Mukhalifeen kehte hain ke jin dalail mein ilme ghaib ka suboot hai us se muraad masaile deeniya ka ilm hai aur jin mein nafi hai unse murad baaqi dunyawi cheezo ke uloom hain magar ye taujeeh un aayat aur ahadeese sahiha ke khilaf hain jo humne suboot mein pesh ki hain, Hazrate Adam alaihissalam ka ilm, Isi tarah lauhe mahfooz ka ilm sab hi cheezo ko shamil hai, Phir Huzoor alaihissalam ka farmana ke tamam aalam humare samne misle haath ke hai lihaza ye taujeeh bilkul batil hai

(2) Mukhalifeen ke pesh karda dalail ke Rab farmata hai ke ghaib Allah ke siwa koi nahin jaanta ya Huzoor farmate hain ke main ghaib nahin jaanta ya jo fuqaha farmate hain ke jo ghaire khuda ke liye ghaib sabit kare wo kafir hai, wo khud mukhalifeen ke bhi khilaf hain kyunki baaz uloome ghaibiya ke to wo bhi qaail hain sirf jamee ma kaana wa mayakoon ka ikhtelaf hai, un aayat wa aqwale fuqaha se to ye bhi nahin bach sakte kyunki agar ek baat ka bhi ilm maana in dalail ke khilaf hua

(3) Mukhalifeen kehte hain ke in dalail mein kul ilme ghaib ki nafi hai na ke baaz ki to jhagda hi khatam ho gaya kyunki ma kaana wa mayakoon ilme ilahi ka qatra hai, Hum bhi Allah ke muqable mein Huzoor alaihissalam ke baaz hi ilm ke qaail hain

(4) Mukhalifeen kehte hain ke ilme ghaib Allah ki sifat hai aur ye ghaire khuda ke liye manna kufr hai to is kufr mein wo bhi dakhil ho gaye kyunki sifate ilahiya mein se kisi ek ko bhi ghaire khuda mein maana to kufr hua, Ab ko kisi ko ek cheez ka bhi khaliq maane wo kafir hoga, Wo bhi baaz uloome ghaibiya ko Huzoor alaihissalam ke liye sabit karte hain phir kufr se kaise bachenge haan ye kaho ke zaati ilm khuda ki sifat aur atai Huzoor alaihissalam ki sifat lihaza shirk na hua, yahi hum kehte hain

Pehli fasl: Quran ki aayato ke bayaan mein

Allah Ta'ala farmata hai:

> Tum farma do ke tumse nahin kehta ke mere paas Allah ke khazane hain aur na ye kaho ke main aap ghaib jaan leta hoon (06:05)

Is aayat ki chaar taujeehein mufassireen ne ki hain, Pehli to ye ke yahan ilme ghaib zaati ki nafi hai, Dusri ye ke kul ilm ki nafi hai, Teesra ye ke inkesaar ke taur par bayaan farma diya gaya hai, Chautha ye ke aayat ka maana ye hai ke daawa nahin karta ke main ghaib jaanta hoon yaani daawa -e- ilme ghaib ki nafi hai na ke ilme ghaib ki (Kutube Tafaseer)

Allah Ta'ala farmata hai:

> Aur agar main ghaib jaan liya karta to yun hota ke maine bahut bhalai jama kar li (7:188)

Is aayat ke bhi mufassireen ne teen matlab bataye hain, Ek ye ke Huzoor alaihissalam ka ye kalaam bataure inkesar ke hai, Dusre ye ke is mein tamam uloome ilahiya janne ki nafi ki gai hai, Teesra ye ke ilme ghaibe zaati ki nafi ki gai hai
(Kutube Tafaseer)

Allah Ta'ala farmata hai:

> Aur usi ke paas hai kunjiya ghaib ki un ko wahi jaanta hai (6:59)

Mufassireen ne farmaya hai ke ghaib ki kunji se muraad ya to ghaib ke khazane hain ya phir ghaib ko haazir karna hai yaani cheezo ke paida karne par qadir hona, kyunki kunji ka kaam hi hota hai taale ko kholna jisse andar ki cheezein baahar aayein ya baahar ki andar ki jaayein aur isi tarah haazir ko ghaaib aur ghaaib ko haazir karna yaani paida karne aur maut dene ki qudrat parwardigar ko hai
(Tafseere Kabeer, Tafseere Roohul Bayaan waghaira)

Is aayat mein wahi muraad hai ke zaati ghaib Allah ke liye hai aur jaisa wo jaanta hai waisa koi nahin jaanta, uske batane se jaante hain, is aayat ka agar ye matlab na liya jaaye to ya mukhalifeen ke bhi khilaf hai kyunki baaz ilme ghaib wo bhi maante hain

Allah Ta'ala farmata hai:

> Tum farmao khud ghaib nahin jaante wo aasmano aur zameen hain magar Allah (27:65)

Is aayat ke bhi mufassireen ne do matlab bayaan kiye hain, zaati ghaib koi nahin jaanta aur kulli ghaib koi nahin jaanta (aur isse Ahle Sunnat kq mauqif saabit

hota hai, mukhalifeen jis tarah ise daleel mein laate hain to ye unke bhi khilaf hoga kyunki baaz ke wo bhi qaail hain)

Allah Ta'ala farmata hai:

> Aur humne isko sher kehna na sikhaya aur na unki shan ke laaiq hai wo to nahin magar nasheehat aur raushan Quran (Yaseen:59)

Mufassireen ne is aayat ke teen matlab bataye hain:
(1) Ilm ke chand maana hai, yahan ilm ke dusre maana muraad hain, yaani humne Huzoor alaihissalam ko sher goi ka malka na diya, iska ye matlab nahin ke un ko achha bura sahih ghalat sher pehchanne ka shu'oor na diya
(2) Sher ke do maana hain, ek to wazan wa qafiya waala kalaam (ghazal) dusre jhooti aur wahmi yaani humne unko jhooti aur wahmi baatein na sikhai, wo jo kuchh farmate hain haq hai
(3) Sher se muraad is jagah ijmali kalaam hai, yaani humne unko har cheez ki tafseel batai hai na ke muamme aur ijmali baatein
Zyada sahih ye hai ke aap bakhoobi sher padhte na the lekin achhe aur raddi sher mein farq farma lete the
Roohul bayaan mein isi aayat ke tehat hai ke aapke liye sher banana mana tha, sher ke maana hain jhoota kalaam, kuffare makka kaha karte the ke Qurane

kareem sher hai aur Huzoor alaihissalam shaair hain to yahan muraad jhoota sher hai
Tafseere madarik mein hai ke iska matlab ye hai ke Quran sher nahin

Tambeeh:
Is jagah mukhalifeen ye sawal karte hain ke riwayaat mein aaya hai ke Nabiye Kareem sallallaho alaihi wasallam ki zubane paak sher ke mawafiq na thi yaani aap koi sher padhte the to wazan bigad jaata tha,
Dekho Tafseere Khazin mein hai:
"yaani aapko sher padhna aasan na tha aur aapse durust ada na hota tha agar kisi sher ko nazm farmane ka irada farmate to na ho sakta tha yaani humne aapko is tarah kiya hai ke agar aap sher padhne ka irada farma dein to aasan na ho"

Tafseere Kabeer:
"Aapko sher aasan nahin, yahan tak ke kisi ko ada karne ka irada farmate to aapse toota hua suna jaata hai"

Iska jawab ye hai ke sher ka ilm aur hai aur sher ka padhna aur, bade bade ulama aur shu'ara gaa kar padh nahin sakte, bahut se naatkhwan aur qawwal shero shayri ka ilm nahin rakhte magar sher padhne par poore qadir hote hain, aap roti pakana jaante nahin

magar achhi buri, moti bareek khoob jaan lete hain
Aapki in ibarato se maloom hua ke Huzoor alaihissalam ko sher padhne ka malka aur mashq na thi na ke sher ki pehchan na thi, ye hi humne kaha tha, Huzoor alaihissalam ko baaz sher pasand the baaz napasand
Roohul bayaan mein isi aayat ke tehat hai ke Huzoor alaihissalam ko sher bahut pasand bhi tha aur nihayat napasand bhi
Neez ahadees se saabit hai ke aapne baaz shu'ara ke sher padhe hain aur unki tareef farmai, agar achhe bure sher ki pehchan nahin to ye tareef farmana kaisa? sher se muraad ijmaali yaani ghair mufassal kalaam aur muamme hain

Allah Ta'ala farmata hai:

> Un nabiyo mein se kisi ka ahwaal tumse bayaan farmaya aur kisi ka ahwaal bayaan na farmaya (40:78)

Is aayat ki tafseer mein mufassireen ne chand taujeehein farmai hain, ek ye ke is mein tamam ambiya ke halaat ka ilm dene ki nafi nahin, balki Qurane kareem mein sarahatan zikr ki nafi hai, yaani baaz ambiya ke waqiyaat sarahatan bayaan na farmaye, dusre ye ke zikre tafseeli ki nafi hai, aur ijmali zikr sab ka farmaya gaya hai, teesre ye ke wahiye zaahir mein

sab ka bayaan na hua, wahiye khafi mein sab ka zikr farmaya gaya

Tafseere Saawi mein hai ke Huzoor sallallaho alaihi wasallam dunya se tashreef na le gaye yahan tak ke tamam ambiya ko tafseelan jaan liya, aur kyunkar na jaanein ke wo sab paighambar aap hi se paida hue aur shabe meraj aapke muqtadi bane lekin ye maknoon hai aur un paighambaro ke qisse chhod diye ummat ke liye un par rahmat farmate hue par usko taqat se zyada takleef nahin dete
Quran mein Allah farmata hai: "Aur sab kuchh hum tum ko rasoolo ki khabrein sunate hain jisse tumhara dil thehrayein"

Allah Ta'ala farmata hai:

> Jis din Allah jama farma dega rasoolo ko phir farma dega ke tumko kya jawab mila arz karenge humein kuchh ilm nahin beshak tu hi ghaibo ka khoob janne waala hai (5:109)

Mufassireen ne is aayat ki chand taujeehein farmai hain, awwalan ye ke khudaya tere muqable mein humko ilm nahin, dusre ye ke adaban ye arz kiya gaya, teesre ye ke qiyamat mein nafsi nafsi farmane ka waqt hoga us waqt ambiya ye farmayenge, baad mein phir arz karenge ke humne apni qaum mein tableeghe

ahkaam ki magar inhone na maana, wo kuffar kahenge ke hum ko ahkaam na pahunche jis par ummate Mustafa alaihissalam ambiya -e- kiraam ki gawahi degi

Tafseere Khazin mein hai:
Pas is qaul ki bina par paighambaro ne apni zaat se ilm ki nafi ki hai agarche wo jaante the kyunki ilm Allah ke ilm ke samne na hone ke misl ho gaya

Tafseere Madarik mein hai ke aisa karna adab ki wajah se hai ke tere samne humara ilm saqit hai goya humein ilm nahin
Iske ilawa aur bhi tafaseer mein misle mazkoor hai

Quran mein hai:
Aur main nahin jaanta ke mere saath kya kiya jayega aur tumhare saath kya

Isse mukhalifeen daleel pakadte hain ke Huzoor alaihissalam ko khud khabar na thi ke unke saath kya hoga aur na kisi aur ki ke qiyamat mein kya muamla hoga lekin mufassireen ke do qaul hain, pehla ye ke is mein ilm ki nafi nahin balki qiyaas se janne ki hai yaani rab ki wahih ke bina apne qiyaas se nahin jaanta dusri ye ke Huzoor alaihissalam ko ye sab baatein batane se pehle ki hain lihaza ye mansookh hai

Agar is aayat ke wo maana liye jaayein jo mukhalifeen lete hain to sadahaa ahadees aur aayaat ki mukhalifat hogi, Huzoor alaihissalam ne farmaya ke qiyamat mein liwa -e- hamd humare haath mein hoga, aadam wa aadamiyaan humare jhande ke niche honge, Hasano Husain jawanaane jannat ke sardar hain, Fatima zahra khawateene jannat ki sardar hain, kisi ko farmaya tu jahannami hai, ek aadmi bahut achha jihad kar raha hai Sahaba -e- kiraam ne tareef ki to aapne farmaya wo jahannami hai, aakhir kaar usne khudkushi kar li, agar maaz Allah Huzoor ko apni khabar na hoti to apni aur deegar hazraat ki ye khabrein kis tarah suna rahe hain, iski kai misalein pesh ki ja sakti hain lekin yahan isi par bas karta hoon, khuda durust samajh ata farmaye

Allah Ta'ala farmata hai:

> Tum inko nahin jaante hum inko jaante hain (9:101)

Is aayat se mukhalifeen daleel pakadte hain ke Huzoor alaihissalam apne darbar mein aane waale munafiqeen ko na jaante the, ye sahih nahin

Is aayat mein andaze se pata lagane ki nafi hai jaisa ke iski tafseer mein maujood hai, ek aayat hai "aur zaroor tum un ko baat ke tariqe se pehchan loge" aur is mein is baat ka suboot hai ke Huzoor alaihissalam ko unka

ilm tha aur ye nafi ki aayat suboot ki aayat se pehle utri hai aur iske baad koi bhi munafiq Huzoor sallallaho alaihi wasallam ki harfat mein kalaam na karta tha, magar Huzoor alaihissalam unko pehchan lete the magar parda poshi se kaam lete the

Ayeni Sharah Bukhari mein hai ke Huzoor alaihissalam ne khutba padha phir farmaya ke aye fulaan nikal ja tu munafiq hai, tu munafiq hai aur bahut se aadmiyo ko ruswa kar ke nikaal diya

Sharhe Shifa Lil Mulla Ali Qaari mein hai ke:
"Ibne Abbas se riwayat hai ke munafiqeen mard 300 the aur auratein 170"

Hum ilme ghaib ke suboot mein ek hadees pesh kar chuke hain jis mein Huzoor alaihissalam ne farmaya ke hum par humari ummat pesh ki gai aur humne un mein kuffar aur momineen ko pehchan liya, is par munafiqeen ne aitraz kiya aur unke jawab mein aayat naazil hui, in sab dalail mein mutabiqat ke liye taujeeh karna zaroori hai, Neez ye kalaam izhaare ghazab ke liye hota hai misaal ke taur par koi baap apne bachhe ko maare aur koi baap se bachaye to wo kehta hai ke tum is khabees ko nahin jaante, main jaanta hoon to isse ilm ki nafi nahin

Ek aur aitraz ye kiya jaata hai ke Huzoor alaihissalam ne Abdullah bin Ubai ki namaze janaza ya to padh li ya padhni chahi to Hazrate Umar Faruque ne mana kiya to aapne unki arz na suni aur ye aayat naazil hui, agar ilme ghaib tha to munafiq ki namaze janaza kyun padhi?
Jawab: Us munafiq ka Hazrate Abbas par kuchh ehsan tha aur uska bete ek mukhlis momin tha aur khud us munafiq ne wasiyat ki thi ke uska janaza Huzoor alaihissalam padhayein aur us waqt tak iski mumanat na aai thi, lihaza deeni maslihat se ijazat par amal farmaya, Tafseer kabeer mein hai ke uski wasiyat alamat thi uski tauba ki aur shariat ka hukm zaahir par amal karna hai jis par Huzoor ne amal farmaya, Rab ko manzoor na tha ke Huzoor alaihissalam ka dushman zaahiri izzat paaye lihaza Qurane kareem ne Hazrate Umar Faruque ki tayeed farma di gharzeke is mas'ale ko ilme ghaib se koi talluq nahin, uska munafiq hona zaahir tha magar is namaz mein bahut si maslihatein thi, kareem ka karam ghair ikhteyari hota hai aur phir kaise ho sakta hai ke Hazrate Umar ko pata ho aur Huzoor alaihissalam ko khabar na ho

Allah Ta'ala farmata hai:

> Aur tumse rooh ko puchhte hain, tum farmao ke rooh mere rab ke hukm se ek cheez hai aur tum ko ilm na mila magar thoda (17:85)

Is aayat se mukhalifeen ye saabit karna chahte hain ke Huzoor alaihissalam ko ilm na tha halanki is aayat mein kahin nahin ke Huzoor ko ilm na tha, Huzoor ne ye nahin farmaya ke mujhe rooh ka ilm nahin mila balki is mein to puchhne waale kafiro se kaha gaya hai ke tumhein iska thoda ilm hai, iska ye matlab hai ke rooh amre rabbi se hai aur tum kafir isko nahin jaan sakte kyunki tumhein ilm thoda hai
Huzoor alaihissalam ki shaan is qadr buland hai ke aap Allah se waqif hain to ye kaise ho sakta hai ke rooh ki haqeeqat se nawaqif ho'n

Ihyaul Uloom mein Imam Ghazali farmate hain ke momin aarif ye himmat kis tarah kar sakta hai ke ye baat kahe ke Huzoor alaihissalam ko rooh ki haqeeqat ka ilm na tha halanki rab ne unko apni zaato sifaat ka ilm diya hai aur un par uloome awwaleen wa aakhireen khol diye, Huzoor alaihissalam ke ilm ke muqable mein roohe insani ki kya haqeeqat hai

Isse maloom hua ke Nabiye Kareem sallallaho alaihi wasallam ko rooh ki haqeeqat ka ilm diya gaya tha balki Huzoor ke sadqe mein auliyaullah ko bhi ata hua

Ek aur aitraz

Ek aitraz karte hue kaha jaata hai ke ghazwa -e- tabook mein baaz munafiqeen ne ghalat bahana kar ke shirkat

na ki, Huzoor alaihissalam ko unki heela saazi ki khabar na hui aur unhein na jaane ki ijazat de di, aayat mein aap par itaab farmaya gaya ke kyun ijazat di, agar aapko ilme ghaib haasil hota to asal haal aap par zaahir hota

Jawab: Na aayat mein aap par itaab hai aur na Huzoor unke fareb se bekhabar the, balki Huzoor alaihissalam ne unki parda poshi farmate hue ijazat di, rab ne farmaya ke aye mujrimo ke parda posh! aapne unko ruswa kyun na kiya? itaab ghalati par hota hai yahan ghalati kaunsi hui thi? aayat mei kalima duaiya hai na ke itaab waala

Ek aayat hai ke:

> Tum se qiyamat ka puchhte hain ke wo kab ke liye thhehri hui hai to tum ko is ke bayaan se kya talluq (79:42)

Is aayat se mukhalifeen daleel laate hain ke Huzoor ko qiyamat ka ilm na tha aur isse saabit hua ke aapko ilme ghaibe kulli na tha

Jawabe sahih ye hai ke Allah Ta'ala ne aapko iska bhi ilm ata farmaya tha, mufassireen ne is aayat ki chand taujeehein ki hain, ek to ye ke ye aayat ilme qiyamat ata karne se pehle ki hai aur dusri ye ke yahan maqsood

sawal karne waalo ko jawab dene se rokna tha na ke ilm ki nafi, teesre ye ke is aayat mein farmaya gaya ke aap us qiyamat ki nishaniyo mein se ek hain aapko dekh kar hi jaan lena chahiye ke qiyamat qareeb hai aur chautha ye ke dunya mein aap ye baatein batane nahin bheje gaye the
Tafseer Madarik mein hai ke "aap isliye nahin bheje gaye ke unko qiyamat ke waqt ki khabar dein"

Ek aur aayat aitraz ke liye pesh karte hain ke:

> Tum se aisa puchhte hain goya tumne isko khoob tehqeeq kar rakha hai tum farmao ke iska ilm to Allah hi ke paas hai (7:187)

Mukhalifeen ise pesh kar ke kehte hain ke Huzoor ko ilm na tha, iska jawab ye hai ke is aayat mein ye kahan hai ke qiyamat ka ilm na tha is mein to ye hai ke ilm Allah ko hi hai, yahan dene ki nafi nahin hai

Ek aur aayat hai:

> Log tumse qiyamat ko puchhte hain tum farmao ke iska ilm to Allah hi ke paas hai (33:63)

Tafaseer ki kutub mein hai ke is aayat mein nafi hai lekin ata karne ki nahin aur Huzoor alaihissalam ko Allah Ta'ala ne tamam ghaibo par muttala farma diya

jin mein se qiyamat bhi hai (Saawi)
Saawi mein hi hai ke iske maana ye hain ke Allah ke ilawa koi iska ilm nahin de sakta

Huzoor alaihissalam ne qiyamat ki alamaat kasrat se bayaan ki hain jo ahadees ki kitabo mein maujood hain, maslan qiyamat ka jumuah ke din hoga, is ummat ka aakhiri hona aur phir dunya ki umr ki kul muddat waghaira ke bayaan se waazeh hai ke aapko qiyamat ka tafseeli ilm tha

Is tarah ki jitni bhi aayatein pesh ki jaati hain jin mein nafi hai unka maana aisa mufassireen ne bayaan kar diya hai aur mukhalifeen jo maana bayaan karte hain wo baatil hai kyunki dono tarah ki aayaat maujood hain, agar mukhalifeen ka maana liya jaaye to dusri qism ki aayaat jin mein isbaat hai unka inkar laazim aayega aur beshumar ahadees ki mukhalifat hogi lihaza tatbeeq karte hue jo baatein ulama ne bayaan kar di hain unhi ko manne mein khair hai, nafi ki aayaat mein kahin bhi ata karne ka inkar nahin ke Allah kisi ko ghaib ki mutlaqan khabar nahin deta balki aayato mein waazeh bayaan hai ke wo apne pyare rasoolo ko ghaib ka ilm deta hai

Ab un ahadees mein se kuchh ko bayaan kiya jayega jin ko daleel bana kar ilme ghaib ka inkar kiya jaata hai

aur unka sahih maana bayaan kiya jayega jisse dusri ahadees se bhi tatbeeq ho sake

Dusri Fasl: Nafi -e- ghaib ki ahadees ke bayaan mein

Mukhalifeen ilme ghaib ki nafi ke liye bahut si hadeesein pesh karte hain jin ka ijmali jawab ye hai ke kisi hadees mein Huzoor alaihissalam ne ye nahin farmaya ke Allah Ta'ala ne mujhe iska ilm nahin ata farmaya balki kahin farmaya ke Allah behtar jaanta hai, kahin hai ke mujhe kya khabar, kisi mein hai ke fulaan baat Huzoor ne na batai aur kahin hai ke Huzoor ne kisi se kuchh puchha aur ye tamam baatein ilm ki nafi nahin karti, ye kaam bahut si maslihato ki wajah se the, puchhne ki baat ki jaaye to bahut si baatein Allah Ta'ala firishto se puchhta hai to kya use bhi ilm nahin! Koi ek aisi sahih qataidud dalalat hadees aisi laao jis mein atai ilme ghaib ki nafi ho magar ye na la sakenge aur ye jawab kaafi tha magar phir bhi inki mash'hoor ahadees arz kar ke jawab deta hoon

Pehla aitraz:

Mishkaat mein ek riwayat hai ke Huzoor alaihissalam ek nikah mein tashreef le gaye jahan ansar ki bachhiya daf baja kar ash'aar padh rahi thi aur unhone ek sher ye padha ke:

"Humare darmiyan wo nabi hain jo kal ki baat jaante hain (yaani kal kya hoga)"
Is par Huzoor alaihissalam ne farmaya ke ye chhod do aur wahi gaao jo pehle gaa rahi thi, isse maloom hua ke aap ko ghaib ka ilm nahin tha warna aap padhne se na rokte

Jawab:

Pehle to ghaur karna chahiye ke ye misra khud un bachhiyo ne nahin banaya tha, aur kisi kafir mushrik ne bhi nahin banaya ke wo Huzoor alaihissalam ko nabi nahin maante the, ye sher kisi sahabi ka hai to batayein wo sahabi maaz Allah mushrik hain ya nahin? phir Huzoor alaihissalam ne na to is sher banane waale ko bura kaha aur na sher ki mazammat ki, balki unko gaane se roka, kyun roka? chaar wajah se pehli to ye ke humare samne agar koi humari tareef kare to bataure inkesar hum kehte hain ke miyan ye baatein chhodo, wahi baatein karo, ye bhi inkesaran farmaya dusra ye ke khel khood gaane bajane ke darmiyan naat ke ash'aar padhne ki mumanat farmai ke iske liye adab chahiye, teesra ye ke ilme ghaib ki nisbat ko apni taraf karna pasand na farmaya, chautha ye ke marsiya ke darmiyan naat hone se mana farmaya jaise aaj kal naat khwan karte hain ke marsiya aur naat ko mila kar padhte hain

Mirqaat mein isi hadees ke tehat hai ke aapne mana farmaya apni taraf ilme ghaib ki nisbat karne ko kyunki ghaib khuda ke siwa koi nahin jaanta aur rasool wahi ghaib jaante hain jo Allah bataye ya ye napasand farmaya ke aapka zikr daf baja bajane mein ya maqtooleen ke marsiya ke darmiyan kiya jaaye ke aapka darja isse aala hai

Dusra aitraz:

Madina paak mein ansar baagho mein nar darakht ki shaakh maada darakhto mein lagate the taaki phal zyada ho, is fail se Huzoor alaihissalam ne mana farmaya aur is kaam ko arab talqeeh kehte hain, ansar ne talqeeh chhod di, khuda ki shaan ke phal ghat gaye aur jab ye baat Huzoor alaihissalam ki bargah mein pesh ki gai to aapne farmaya ke "apne dunyawi muamlaat tum jaante ho"
maloom hua ke aapko ilme ghaib na tha ke tanqeeh rokne se phal ghat jayenge aur ansar ka ilm aapse zyada sabit hua

Jawab:

Huzoor alaihissalam ka ye farmana ke tumhare dunyawi muamlaat tum jaante ho ye bataure naraazi hai ke jab tum sabr nahin karte to dunyawi muamlaat tum jaano jaise hum kisi se koi baat kahein aur wo us mein kuchh tammul kare to kehte hain bhai tu jaan,

isse ilm ki nafi maqsood nahin

Sharhe Shifa Mulla Ali Qaari mein hai ke Allah Ta'ala ne Huzoor alaihissalam ko tamam deeni wa dunyawi maslihato par muttala farma diya tha is par ye aitraz hai ke ansar ne talqeeh na ki to phal kam aaye to Huzoor ne farmaya apne dunyawi muamlaat tum jaano, Shaykh Sanusi ne farmaya ke Huzoor alaihissalam ne chaha ke unko khilafe aadat kaam kar ke baabe tawakkul tak pahuncha dein, unhone na maana to farma diya ke tum jaano, agar wo maan jaate aur ek saal nuqsan seh lete to is mehnat se bach jaate Mulla Ali Qaari iski sharah mein farmate hain ke agar wo Huzoor alaihissalam ke farman par saabit qadam rehte to is fann mein fauqyat le jaate aur talqeeh ki mehnat se bach jaate

Teesra aitraz:

Tirmizi mein Hazrate Aaisha ka qaul hai ke jo shakhs ye kahe ke Huzoor alaihissalam ne Allah ko dekha hai ya kisi shay ko chhupaya hai to wo jhoota hai aur jo ye kahe ke Huzoor kal ki baat jaante hain usne Allah par jhoot baandha

Jawab:

Hazrate Aaisha ke ye aqwaal apne zaahiri maana par nahin hain aur aapka ye qaul apni raaye se hain, is par

koi hadeese marfu pesh nahin farmati balki aayat se istedlal farmati hain, Rab Ta'ala ko dekhne ke mutalliq Ibne Abbas ki riwayat pesh farmai aur ab tak jamhoor ahle islam isko maante chale aa rahe hain, dekho iski tehqeeq Madarij aur Naseemur Riyaaz mein aur humari Kitab Shane Habeebur Rahman mein, Isi tarah Siddiqa ka farmana ke Huzoor ne koi cheez na chhupai se muraad ahkame tableeghiya hain warna bahut se asraare ilahiyya se logon ko muttala na farmaya gaya

Mishkaat mein Hazrate Abu Huraira se riwayat hai ke mujhe do qism ke uloom Huzoor alaihissalam se mile, ek wo jin ki tableegh kar di aur dusra wo ke agar tum ko bata doon to mera gala kaat do
Aur teesra Siddiqa ka ye farmana ke Huzoor alaihissalam ghaib na jaante the to isse muraad bizzaat na janna hai warna sadaha aayaat wa ahadees ki mukhalifat laazim aayegi, Huzoor alaihissalam ne qiyamat ki, dajjal ki aur Imam Mahdi ki, hauzo kausar aur shafa'at balki Imam Husain ki shahadat ki khabar di, junge badr hone se pehle qatl hone waalo ki jagah bata di, neez agar Siddiqa radiallaho ta'ala anha ke alfaaz ka zaahiri maana hi liya jaaye to wo mukhalifeen ke bhi khilaf hain ke wo bhi baaz ghuyoob ka ilm maante hain aur is mein bilkul nafi hai
Hazrate Siddiqa ne meraje jismani ka bhi inkar kiya hai magar yahi kaha jaata hai ke waqiya -e- meraj unke

nikah mein aane se pehle ka hai aur unke ilm mein na aaya tha

Chautha aitraz:

Haar ka ghum ho jaana

Hazrate Aaisha ka haar ghum ho gaya, har jagah talash karwaya gaya na mila phir oont ke niche se baramad hua, agar Huzoor ko ilm tha to usi waqt logon ko kyun na bata diya, maloom hua ke ilm na tha

Jawab:

Is hadees se maloom hota hai ke aapne na bataya lekin ye kahan hai ke aapko pata nahin tha, na janna aur na batane mein waazeh farq hai, na batane mein bahut si hikmatein hoti hain, sahaba ne chand ke ghatne badhne ka sabab daryaft kiya to Rab Ta'ala ne na bataya to kya khuda -e- paak ko bhi ilm nahin? yahan Allah ki marzi thi ke haar ghum ho jaaye aur talash karte karte zuhar ka waqt aa jaaye aur paani na mile phir Huzoor alaihissalam se puchha jaaye to aayate tayammum naazil ho jaaye, usi waqt bata diya jaata to aayate tayammum kyun naazil hoti, rab ke kalaam ke asbaab hote hain, tajjub hota hai ke jo aankh qiyamat tak ke halaat ko mulahiza farmaye usse ek oont ke niche ka haar kaise poshida rahe, shane mahboob alaihissalam pehchanne ki khuda taufiq de

Panchwa aitraz:

Ek riwayat hai ke Huzoor alaihissalam hauz par kuchh qaumo ko farmayenge ke ye humare hain phir malaika kahenge ke ye aapke nahin, aap nahin jaante ke deen mein inhone kya naye kaam kiye pas farmayenge doori ho doori ho jo mere baad deen badle
isse maloom hua ke qiyamat mein bhi Huzoor alaihissalam ko apne paraye ka ilm na hoga, momin kafir ki pehchan na hogi

Jawab:

Huzoor ka unko apna sahaba kehna taan ke taur par hoga ke aane do ye to mere bade mukhlis sahaba hain aur malaika ka ye kehna unko suna kar ghamgeen karne ke liye hoga, warna malaika ne unko yahan tak aane hi kyun diya jaisa ke Qurane kareem mein hai ke jahannami kafir se kaha jayega:
azaab chakh, tu to izzat karam waala hai

Hazrate Ibrahim alaihissalam ne suraj ko dekh kar farmaya tha ke ye mera rab hai

Phir ghaur ki baat to ye hai ke aaj Huzoor alaihissalam saare logon ko jaante hain phir kya qiyamat ke din bhool jayenge? neez qiyamat ke din musalmano ki chand alamaat hongi, aaza -e- wuzu ka chamakna, chehra noorani hona, dahine haath mein naama -e-

aamaal ka hona, peshani par sajda ka daagh hona, kuffar ki alamaat inke khilaf hongi, aur in logon ko malaika ka rokna inke irtedad ki khaas alamat hogi jo aaj bayaan ho rahi hai phir kya wajah hai ke itni alamaat ke hote hue Huzoor alaihissalam un ko na pehchanein, neez yahan to Huzoor alaihissalam ne jannatiyo aur jahannamiyo ki khabar di aur sahaba mein ashra -e- mubashshira ko bisharat suna di aur do register dikha diye jis mein jannati aur jahannami ka bayaan tha phir wahan maloom na hone ka kya maana? Riwayat hai ke jannati musalman jahannami musalmano ko nikalne ke liye jahannam mein jayenge aur unke maathe ke daagh se pehchan lenge aur farmaya jayega ke jiske dil mein raai ke daane ke barabar bhi imaan hai use nikaal lo

Dekho jannati musalmano ko pata hai ke kafir hai ya momin aur imaan hai to kis darje ka hai magar Huzoor alaihissalam ko alamaat dekh kar khabar na ho kaise mumkin hai, Allah Ta'ala samajh naseeb kare

Chhata aitraz:

Bukhari ki riwayat hai ke khuda ki qasam main nahin jaanta halanki main Allah ka rasool hoon ke mere saath kya kiya jayega

isse maloom hua ke Huzoor alaihissalam ko apni bhi khabar na thi ke qiyamat mein mujhse kya muamla hoga

Jawab:

Is jagah ilm ki nafi nahin balki darayatan ki nafi hai yaani apne qiyaas se nahin jaanta ke mere saath kya muamla hoga balki iska talluq wahi -e- ilahi se hai to aye ummul ula tum jo Usman bin Mazoon ke jannati hone ki gawahi mahaz qiyaas se de rahi ho ye motabar nahin, is ghaib ki khabro mein ambiya -e- kiraam bhi qiyas nahin farmate warna Mishkaat baabe fazail mein hai ke hum awlaade Adam ke sardar hain, us roz liwa -e- hamd mere haath mein hoga, Adam aadamiyaan humare jhande ke niche honge, in ki mutabiqat kis tarah ki jawegi

Saatwa aitraz:

Hazrate Aaisha par tohmat

Hazrate Aaisha par tohmat lagi to bina wahi aaye aap kuchh na farma sake aur pareshan rahe lihaza agar ghaib ka ilm hota to pareshani kaisi? khamoshi kyun farmai?

Jawab:

Is mein bhi ye nahin hai ke Huzoor ko ilm na tha, na batane se na janna lazim nahin aata, khud Rab Ta'ala ne bhi kai dino tak aayate bara'at nazil na ki to kya Rab ko bhi ilm nahin tha? Bukhari mein hai ke Huzoor alaihissalam ne farmaya ke:

"Main apni biwi ki pakdamani hi jaanta hoon"
jisse maloom hota hai ke ilm hai lekin waqt se pehle izhaar na farmaya, ye to ho hi nahin sakta ke Huzoor alaihissalam ko Hazrate Aaisha par badgumani hui ho kyunki nek gumani musalmano par pehle se wajib hai aur badgumani haraam hai aur Nabiye Kareem sallallaho alaihi wasallam haraam se masoom hain, haan aapka fauran izhaar farmana aap par wajib na tha kyunki aapke ghar ka muamla tha, rahi pareshani aur itna sukoot ye kyun hua to pareshani ki wajah maaz Allah la ilmi nahin, agar kisi izzat waale par ghalat ilzam laga diya jaaye aur wo jaanta bhi ho ke ilzam ghalat hai to bhi apni badnami ke andeshe se pareshan hota hai, logon mein afwaah ka phailna hi pareshani ka baais hai, agar nuzoole aayat ka intezar na kiya jaata aur pehle hi aap farma dete to munafiqeen kehte ke apne ghar ka muamla hai isliye himayat ki, aur musalmano ko tohmat ke masail maloom na hote aur phir muqaddimaat mein tehqeeqaat karne ka tariqa na aata aur Hazrate Aaisha Siddiqa ko sabr ka wo sawaab na milta, jawab mila is takheer mein sadahaa hikmatein thi aur ye to mas'ala aqaid ka hai ke nabi ki biwi badkaar nahin ho sakti, Rab farmata hai:

> Gandi auratein gande mardo ke liye hain, aur gande mard gandi aurato ke liye (24:26)

Is gandagi se muraad zina ki gandagi hai, haan kafira ho sakti hai ke ye kufr sakht jurm hai magar zina ki

tarah ghinauni cheez nahin, Har shakhs kufr se aar nahin karta lekin zina se har tabiyat nafrat aur aar karti hai isiliye ambiya ki biwi ko kabhi khwab mein ehtilam nahin hota, dekho Mishkaat mein Hazrate Umme Salama ne is par tajjub farmaya ke aurat ko bhi ehtilam hota hai

Lutf ye ke Hazrate Yusuf alaihissalam par tohmat lagi to Allah ne ek bachhe ke zariye chakdamani se paakdamani bayaan farma di aur Hazrate Maryam ke liye sheer khwar Roohullah se unki ismat zaahir ki lekin jab Mahboob alaihissalam ki zauja ki pakdamani bayaan karni thi to kisi bachhe ya firishte se nahin balki khud bayaan farmaya aur aayatein naazil farma di jo Quran ka juz banein aur musalmano ka imaan bane aur Huzoor alaihissalam ki shane mahboobiyat ka pata chale

Aathwa aitraz:

Shehad ko apne upar haraam farmane waale waqiye ko daleel bana kar kaha jaata hai ke Huzoor alaihissalam ko apne moonh se aane waali khushbu ka bhi pata na tha

Jawab:

Iska jawab usi aayat mein hai ke Aye Habeeb aapka ye haraam farmana aapki bekhabari se nahin balki un motariz azwaaj ki raza ke liye hai aur apne moonh ki

boo ghaib nahin mahsoos cheez hai, har sahihud dimagh mahsoos kar leta hai, kya deobandi Ambiya ke hawaas ko bhi naqis manne lage

Nawaa'n aitraz:

Khaibar aur zehar aalud gosht

Aitraz kiya jaata hai ke agar ghaib ka ilm tha to khaibar mein zehar aalud gosht kyun khaya? ye to khudkushi ki koshish hai jisse nabi masoom hain

Jawab:

Us waqt Huzoor alaihissalam ko bhi ye ilm tha ke us mein zehar hai aur ye bhi khabar thi ke zehar hum par bahukme ilahi asar nahin karega aur ye bhi khabar thi ke Rab Ta'ala ki marzi thi ke hum ise kha lein aur bawaqte wafat iska asar laute aur shahadat ki wafat aata farmai jaaye

Duswa aitraz:

Agar Huzoor alaihissalam ko ilme ghaib tha to 70 sahaba ko munafiqeen dhoke se le gaye aur shaheed kar diya, aapne unhein is musibat mein kyun phansaya?

Jawab:

Ji haan! Huzoor alaihissalam ko ye khabar thi ke wo munafiqeen hain aur 70 sahaba ko le ja kar shaheed kar

denge lekin Allah ki marzi yahi thi aur un 70 ki shahadat ka waqt aa chuka tha, ye bhi jaante the ke Rab ta'ala ki raza par raazi rehna bande ki shaan hai, Ibrahim alaihissalam to Allah ki raza ke liye chhuri le kar bete par chalane ke liye tayyar ho gaye the, kya ye begunah par zulm nahin tha? nahin balki raza -e-maula par raazi the, achha batao Rab ta'ala ko to khabar thi ke gosht mein zehar hai, aur 70 sahaba shaheed kar diye jayenge, usne wahih bhej kar kyun na rok diya, Allah Ta'ala samajh de

Teesri Fasl: Ilme ghaib ke khilaf ibaraate fuqaha ke bayaan mein

Pehla aitraz:

Fatawa Qazi Khan mein hai ke kisi ne baghair gawaho ke nikah kiya aur kaha ke hum Allah aur uske Rasool ko gawah maante hain to logon ne kaha ke usne kufr kiya kyunki usne ye etiqad kiya ke Huzoor alaihissalam ghaib jaante hain halanki aap to ghaib zindagi mein na jaante the che jayeke maut ke baad

Dusra aitraz:

Mulla Ali Qaari ne Sharhe Fiqhe Akbar mein farmaya hai ke hanafiyo ne sarahatan zikr kiya hai ke ye etiqad Nabi alaihissalam ghaib jaante the kufr hai, kyunki ye

aqeeda khuda -e- paak ke is farman ke khilaf hai ke "farma do aasmano aur zameen ka ghaib khuda ke siwa koi nahin jaanta"
In dono ibarato se maloom hua ke Nabi alaihissalam ke liye ghaib manna kufr hai

In dono ibarato ka ijmali aur ilzami jawab to ye hai ke mukhalifeen bhi baaz ilme ghaib maante hain lihaza wo bhi kafir hue kyunki in ibarato mein kul ya baaz ka to zikr nahin hai balki ye hai ke jo bhi ghaib ka ilm maane wo kafir, khwah ek ka maane ya zyada ka, to wo bhi khair manayein ke Ashraf Ali Thanwi ne Hifzul Imaan mein bachho, pagalo aur janwaro ko baaz ilme ghaib maana hai, Khaleel Ahmad Ambethwi ne Barahine Qatia mein shaitan aur malakul maut ko wasee ilme ghaib maana, Qasim Nanotwi ne Tehzeerun Naas mein kamaal hi kar diya ke saari makhlooqaat se Huzoor ka ilm zyada maana, ab teeno sahibo par kya hukm lagaya jayega? Tafseeli jawab ye hai ke Qaazi Khan ki ibarat mein hai "Logon ne kaha" aur Qaazi Khan waghaira fuqaha ki aadat ye hai ke wo "Logon ne kaha" us jagah bolte hain jahan unko ye qaul pasand na ho, Shami jild panjum mein hai:
Lafze "Logon ne kaha" wahan bola jaata hai jahan ikhtelaf ho
Iski tafseel aur bhi kitabo mein maujood hai ke ye lafz wahan bola jaata hai jahan us baat se ittefaq na ho

Is ibarat ke tehat Shami ne Tatarkhaniya se naqal kiya ke multaqat mein hai ke wo kafir na hoga kyunki tamam cheezein Huzoor sallallaho alaihi wasallam ki rooh par pesh ki jaati hain aur Rasool baaz ghaib jaante hain, Rab ne farmaya hai ke pas nahin zaahir farmata apne ghaib par kisi ko siwaye pasandeeda rasool ke, main kehta hoon ke kutube aqaid mein hai ke Auliyaullah ki karamaat mein se baaz ghaibo par muttala hona bhi hai

Mulla Ali Qaari ki ibarat poori naqal nahin ki, asal ibarat ye hai jo matlab waazeh karti hai:
Phir jaano ke ambiya -e- kiraam ghaib cheezo ko nahin jaante siwaye usko jo unko Allah bata de aur hanafiyo ne kufr ki tasreeh ki jo Nabi alaihissalam ko ilme ghaib jaane... aakhir tak
Ab poora matlab maloom hua ke yahan zaati ilme ghaib manne ko Mulla Ali Qaari kufr farma rahe hain kyunki atai to wo maan rahe hain aur phir unki ibaratein hum suboote ilme ghaib mein pesh kar chuke hain ke Mulla Ali Qaari Huzoor alaihissalam ke liye maa kaana wa mayakoon ka ilme ghaib maante hain

Chauthi Fasl: Ilme ghaib par aqli aitrazaat ke bayaan mein

Pehla aitraz:

Ilme ghaib khuda ki sifat aur khuda ki sifat mein kisi ko shareek karna shirk fis sifaat kehlata hai lihaza isse sabit hua ke Huzoor alaihissalam ke liye ilme ghaib manna shirk hai

Jawab:

Ghaib janna Allah ki sifat hai, zaahir cheezo ko janna bhi Allah ki sifat hai, isi tarah dekhna sunna sab khuda ki sifaat hain, zinda hona bhi Allah ki sifat hai to ab kisi ko haazir cheez ka janne waala maana ya samee wa baseer ya zinda maana to shirk hua, farq yahi kiya jaata hai ke humara dekhna sunna sab Allah ki ata se hai aur haadis hai jabki Allah ki sifaat zaati hain phir shirk kaisa? isi tarah ilme ghaib bhi atai aur mutanahi maana jaata hai, Rab ka ilm ghair mutanahi hai zaati hai aur qadeem hai, agar ghaib ka manna hi shirk hai to tum bhi mushrik ho kyunki maante to tum bhi ho agarche baaz ka, neez Rasheed Ahmad Gangohi ke khaas shagird Maulvi Husain Ali likhta hai ke khuda ko har makhlooqaat ke aamaal ka ilm nahin hota balki bande jab aamaal kar lete hain tab ilm hota hai, ab to ilme ghaib khuda ki sifat rahi hi nahin phir kisi ko ilme ghaib manna kyun shirk hoga

Dusra aitraz:

Huzoor alaihissalam ko ghaib ke uloom kab aur kitne diye? kabhi kaha jaata hai ke shabe meraj daste qudrat se ilm mila to kabhi kaha jaata hai ke Quran ke nuzool ke saath ilm haasil hua to bataya jaaye ke is mein kya durust hai?

Jawab:

Huzoor alaihissalam ko nafse ilme ghaib wiladat se pehle hi ata ho chuka tha kyunki aap aalame arwaah mein bhi nabi the, aur nabi kehte hi use hain jo ghaib ki khabrein bayaan kare aur maa kaana wa mayakoon ki takmeel shabe meraj mein hui, lekin ye uloom shuhoodi the ke tamam ashya ko nazar se mushahida farmaya phir Quran ne unhi dekhi hui cheezo ka bayaan farmaya isliye Quran mein hai:
"Har cheez ka bayaan", jaise Hazrate Adam alaihissalam ko paida farma kar un ko tamam cheezein dikha di baad mein unke naam bataye, wo mushahida tha aur ye bayaan lihaza ye dono qaul sahih hain ke meraj mein bhi ilm haasil hua aur Quran se bhi, ab agar ye kaha jaaye ke nuzoole Quran se kya faida jabki Huzoor alaihissalam ko sab pehle se hi maloom tha, batai wo cheez jaati hai jo namaloom ho to iska jawab ye hai ke nuzoole Quran sirf Huzoor alaihissalam ke ilm ke liye nahin hota balki iske hazarahaa deegar faide

hote hain, maslan kisi aayat ke nuzool se pehle uske ahkam jaari nahin honge, uski tilawat waghaira na hogi, agar nuzoole Quran sirf Huzoor ke ilm ke liye hai to baaz aayatein do baar kyun naazil hui

Ilme ghaib par yahan bahas mukammal hoti hai, iske ilawa bhi bahut se dalail aur bahasein maujood hain jo ulama -e- ahle sunnat ki kitabo mein dekhi ja sakti hain

Main (Abde Mustafa) kehta hoon ke jin aayaat aur ahadees aur aqwaal waghaira se daleel pakdi jaati hai ke Huzoor alaihissalam ko ilme ghaib nahin tha unka ek tarfa ye maana lena kisi tarah sahih nahin ho sakta, aise dalail bhi kasrat se maujood hain ke jinse Huzoor alaihissalam ke liye tamam uloom saabit hote hain phir unke baare mein kya kaha jayega? Ahle Sunnat se dushmani mein wahabiya is qadr andhe ho chuke hain ke aayaat aur ahadees ka ghalat maana bayaan karte hain aur apna aitraz qaaim rakhne ke liye sirf un baato ko lete hain jinse nafi saabit ho baaqi isbaat mein jo dalail hain unka jawab nahin dete, ye inki badi makkari hai

Ilme ghaib ke mas'ale par Ahle Sunnat Wa Jama'at ka mauqif bilkul haq par hai aur sadiyo se ummat ka yahi aqeeda raha hai, is par shubahaat paida karne waale chand hi log guzre hain jinke hum khayal aaj wahabiya hain

Allah Ta'ala humein inke makro fareb se bachaye

Haaziro Naazir ki bahas

Muqaddima

Haaziro Naazir ki sharai aur lughwi tehqeeq

Haazir ke lughwi maana hain samne maujood hona yaani ghaaib na hona, Naazir ke chand maana hain, dekhne waala, aankh ka til, nazar, naak ki rag, aankh ka paani, Ibne bakar raazi kehte hain ke jahan tak humari nazar kaam kare wahan tak hum naazir hain aur jis jagah tak humari dastaras ho ke tasarruf kar lein wahan tak hum haazir hain, aasman tak nazar kaam karti hai wahan tak hum naazir, yaani dekhne waale hain magar wahan hum haazir nahin kyunki wahan dastaras nahin aur jis hujre ya ghar mein hum maujood hain wahan haazir hain ke us jagah humari pahunch hai

Aalam mein haaziro naazir ke sharai maana ye hain ke quwwate qudsiya waala ek hi jagah reh kar tamam aalam ko apne kafe dast ki tarah dekhe aur dooro qareeb ki aawazein sune ya ek aan mein tamam aalam ki sair kare aur sadahaa kos par hajatmando ki hajat rawai kare, ye raftar khwah sirf roohani ho ya jisme

misali ke saath ho ya usi jism se ho to qabr mein madfoon ya kisi jagah maujood hai in sab maana ka suboot buzurgane deen ke liye Qurano hadees wa aqwale ulama se hai

Pehla Baab

Haaziro naazir ke suboot mein

Pehli Fasl: Aayate Quraniya se suboot

Allah ta'ala farmata hai:

> Aye ghaib ki khabrein batane waale beshak humne tumko bheja haaziro naazir aur khushkhabri deta aur dar sunata aur Allah ki taraf uske hukm se bulata aur chamka dene waala aftab (33:46)

Shahid ke maana gawah bhi ho sakte hain aur haaziro naazir bhi, gawah ko shahid isliye kehte hain ke wo mauqa par haazir tha, Huzoor alaihissalam ko shahid ya to isliye farmaya gaya ke aap dunya mein aalime ghaib ko dekh kar gawahi de rahe hain warna saare ambiya gawah the ya isliye ke qiyamat mein tamam ambiya ki aini gawahi denge ye gawahi baghair dekhe hue nahin ho sakti, isi tarah aapka mubashshir aur

nazeer aur daai ilallah hona hai ke saare paighambaro ne ye kaam sun kar kiye magar Huzoor alaihissalam ne dekh kar, isiliye meraj sirf Huzoor ko hui, siraje muneer aftab ko kehte hain wo bhi aalam mein har jagah hota hai ghar ghar mein maujood, aap bhi har jagah maujood hain, is aayat ke har kalime se Huzoor ka haaziro naazir hona sabit hai

Allah Ta'ala farmata hai:

> Aur baat yun hi hai ke humne tum ko sab ummato mein afzal kiya ke tum logon par gawah ho aur ye rasool tumhare nigehban aur gawah (2:143)

Allah Ta'ala farmata hai:

> To kaisi hogi jab hum har ummat se ek gawah laayein aur aye mahboob tum ko un sab par gawah wa nigehban bana kar laayein (4:41)

In aayato mein ek waqiye ki taraf ishara hai ke qiyamat ke din deegar ambiya ki ummatein arz karengi ke hum tak tere paighambaro ne ahkaam na pahunchaye the, ambiya -e- kiraam arz karenge ke humne ahkam pahuncha diye the aur apni gawahi ke liye ummate Mustafa sallallaho alaihi wasallam ko pesh karenge, dusri ummatein ye aitraz karengi ke ye log hum par gawahi kaise de sakte hain jabki ye humare zamane ke

nahin hain phir ye ummat kahegi ke humse Nabi sallallaho alaihi wasallam ne bayaan kiya tha phir Huzoor sallallaho alaihi wasallam ki gawahi li jayegi, aap do gawahi denge, ek to ye ke in nabiyo ne tableegh ki thi aur dusri ye ke meri ummat waale gawahi ke qabil hain, Agar Huzoor alaihissalam ne ummato ke halaat ko apni chashme mubarak se mulahiza na farmaya tha to phir aapki gawahi par jirah kyun na hui? jaisi ke ummat ki gawahi par jirah ki gai thi, maloom hua ke ke ye gawahi dekhi hui thi aur pehli suni hui, isse aapka haaziro naazir hona saabit hua

Allah Ta'ala farmata hai:

> Beshak tumhare paas tashreef laaye tum mein se wo Rasool jin par tumhara mashaqqat mein padna giraa'n hai (9:128)

Is aayat se teen tarah Huzoor alaihissalam ka haaziro naazir hona saabit hua, ek ye ke "tumhare paas tashreef laaye tum mein" se qiyamat tak ke musalmano se khitab hai ke tum sab ke paas Huzoor alaihissalam tashreef laaye jisse maloom hua ke Nabi alaihissalam har musalman ke paas hain aur musalman to aalam mein har jagah hain to Huzoor alaihissalam bhi har jagah maujood hain
Dusra ye farmaya ke "tumhari nafso mein se hain" yaani unka aana tum mein aisa hai jaise jaan ka qalib

mein aana ke qalib ki rag rag aur rongte rongte mein maujood aur har ek se khabardar rehti hai, aise hi Huzoor alaihissalam har musalman ke har fel se khabardar hain

Teesra ye ke "tumhara mashaqqat mein padna unhein takleef deta hai" isse maloom hota hai ke humari raahat wa takleef ki har waqt Huzoor ko khabar rehti hai tabhi to humari takleef se Huzoor sallallaho alaihi wasallam ko takleef hoti hai, agar khabar hi na to takleef kaisi?

Allah Ta'ala farmata hai:

> Aur agar jab wo apni jaano par zulm karein to aye mahboob tumhare huzoor haazir ho phir Allah se muaafi chahein aur Rasool unki shafa'at farma dein to zaroor Allah ko bahut tauba qabool karne waala meharban paayein (4:64)

Isse maloom hua ke gunahgaro ko apni maghfirat karwani ho to wo Huzoor ki bargah mein haazir ho kar muaafi maangein aur Huzoor unki shafa'at farma dein to Allah unki maghfirat farma dega, Iska ye matlab to nahin hai ke sirf Madina mein haazir hone waale muaafi maangein warna hum pardesi faqeer gunahgaro ki bakhshish kaise hogi? aur maldaar bhi umr mein ek do baar hi pahunch paate hain aur gunah din raat karte

hain phir agar sirf Madina ki qaid nahin lagai ja sakti, aayat ka ye matlab nahin ke sirf Madina mein haazir ho kar hi muaafi maangi jaaye balki iska matlab hua ke wo to tumhare paas maujood hain tum ghaaib ho to tum haazir ho jaao yaani idhar mutawajjeh ho jaao

Allah Ta'ala farmata hai:

> Aur humne tumko na bheja magar rahmat saare jahaan ke liye

phir farmata hai:

> Aur meri rahmat har cheez ko ghere hai

Maloom hua ke Huzoor sallallaho alaihi wasallam jahano ke liye rahmat hain aur rahmat jahano ko muheet yaani ghere hue hai lihaza Huzoor jahano ko muheet, khayaal rahe ke Rab ki shaan hai Rabbul Aalameen, Habeeb ki shan hai Rahmatullil Aalameen, maloom hua ke Allah jiska rab haib, Huzoor alaihissalam uske liye rahmat hain

Allah Ta'ala farmata hai:

> Aur Allah ka kaam nahin ke unhein azaab kare jab tak aye mahboob tum un mein tashreef farma ho (8:33)

Yaani azaabe ilahi isliye nahin aata ke un mein aap maujood hain, aur aam azaab to qiyamat tak kisi jagah

bhi nahin aayega, Isse maloom hua ke qiyamat tak Huzoor alaihissalam har jagah maujood hain

Rab Ta'ala farmata hai:

> Jaan lo ke tum sab mein Rasoolullah tashreef farma hain

Ye tamam sahaba -e- kiraam se khitab hai aur sahaba -e- kiraam to mukhtalif jagah rehte the, maloom hua ke Huzoor sab jagah unke paas hain

Allah Ta'ala farmata hai:

> Aur isi tarah hum Ibrahim ko dikhate hain saari badshahi aasmano aur zameen ki (6:75)

Isse maloom hua ke Hazrate Ibrahim alaihissalam ne tamam aalam apni aankho se mulahiza farmaya, Huzoor alaihissalam ka darja unse aala hai lihaza zaroori hai ke aapne bhi aalame mushahida farmaya ho, is aayat ki tehqeeq bahase ilme ghaib mein guzri

Allah Ta'ala farmata hai:

> Aye mahboob kya tumne dekha ke tumhare rab ne un haathi waalo ka kya haal kiya (105:1)

Allah Ta'ala farmata hai:

> Kya tumne na dekha ke tumhare rab ne qaume aad ke saath kya kiya (89:6)

Ye dono waqiye Huzoor sallallaho alaihi wasallam ki wiladat se pehle ke hain aur rab farma raha hai ke "kya aapne na dekha" yaani dekha, agar koi kahe ke Allah Ta'ala kafiro ke baare mein farmata hai:

> Kya unhone ye na dekha ke humne unse pehle kitni qaumein halaak kar di (6:6)

Kuffar ne apne pehle kuffar ko halaak hote na dekha tha magar farmaya ke "kya nahin dekha" to iska jawab ye hai ke is aayat mein un kuffar ke ujde hue mulk aur tabah shuda makanaat ka dekhna murad hai chunki kuffare makka safar ke dauran aisi jagaho se guzra karte the isliye farmaya gaya ke ye log dekhne ke baad bhi ibrat kyun nahin pakadte, Huzoor sallallaho alaihi wasallam ne na to dunya mein sayyahat farmai aur na qaume aad waghaira ke ujde hue mulko ko bazahir dekha to manna padega ke Huzoor sallallaho alaihi wasallam ne ye sab noore nubuwwat se mulahiza farmaya

Aur yaad karo (aye Nabi)

Qurane kareem mein jagah jagah ye aata hai ke "yaad karo (aye nabi)" aur kai waqiyaat ye keh kar bayaan kiye gaye hain jisse maloom hota hai ke Huzoor alaihissalam ke tamam waqiyaat dekhe hue the, Tafseer Roohul Bayaan mein hai ke Hazrate Adam ke tamam waqiyaat Huzoor alaihissalam mushahida farma rahe

the, Agar koi kahe ke bani israil se bhi Allah ne ye keh kar khitab farmaya hai ke "yaad karo" jab humne aale firaun se najaat di aur Huzoor alaihissalam ke zamane ke yahoodi firaun ke zamane mein nahin the to iska jawab ye hai ke unko tarikhi waqiyaat ka ilm tha, wo in baato ko jaante aur padhte the isliye unse aise khitab farmaya gaya aur unko mutawajjeh kiya gaya, Huzoor alaihissalam ne kisi se nahin padha aur na kutube tarikh ka mutala farmaya na kisi tarikh likhne waale ki sohbat mein rahe to ab noore nubuwwat ke ilawa kaunsa zariya hai ilm ka

Allah Ta'ala farmata hai:

> Nabi musalmano se unki jaano se zyada qareeb hai

Qasim Nanotwi Deobandi ne Tehzeerun Naas mein likha hai ke yahan muraad qareeb tar hona hai, to maana hue ke Nabi musalmano se unki jaan se bhi zyada qareeb hain, humare sabse qareeb jaan hai aur usse zyada qareeb Huzoor alaihissalam aur zyada qareeb ki cheez chhupi hoti hai, isi zyada qareeb hone ki wajah se aankh se nazar nahin aate

Tambeeh:

Is jagah kuchh ghair muqallideen ye kehte hain ke tum log muqallid ho aur ek muqallid ko ye haq nahin ke

Qurano Hadees se dalail pesh kare lihaza tum haaziro naazir par Imam Abu Hanifa ka koi qaul dikha to to unse hum kehte hain ke tumhara aqeeda ye hai ke Huzoor alaihissalam haaziro naazir nahin the lihaza tum Imam Abu Hanifa ka koi aisa qaul pesh karo, Dusri baat ye hai ke taqleed ki bahas mein hum ye bayaan kar chuke hain ke aqaid ke masail mein taqleed nahin ki jaati balki fiqhi aur ijtehadi masail mein ki jaati hai aur yahan ye mas'ala aqeede ka hai, Teesri baat ye hai ke ek muqallid bhi sareeh aayaat wa ahadees se istedlal kar sakta hai haan masail ka istembaat nahin kar sakta

Dusri Fasl: Haaziro naazir ki ahadees ke bayaan mein

Is baab mein wo ahadees pesh ki jayengi jo ilme ghaib ki bahas mein guzar chuki hain, in ahadees mein ye mazmoon hai ke tamam aalam ko main apni hatheli ki misl dekh raha hoon, hum par humari ummat pesh ki gai aur humne unke naam, unke baap dada ke naam aur unke ghodo ka rang tak jaan liya, is tarah ki ahadees aur unki sharah mein muhaddiseen aur shareheen ke aqwal bayaan kiye jayenge

Qabr mein Nabi ke baare mein sawal

Mishkaat mein hai ke nakeerain qabr mein mayyit se

Huzoor sallallaho alaihi wasallam ke baare mein sawal puchhte hain ke "tum inke (Nabi sallallaho alaihi wasallam) ke baare mein kya kehte the?"
Is hadees ki sharah mein Shaykh Abdul Haq Muhaddise Dehelvi likhte hain ke qabr mein Huzoor alaihissalam ki zaat ko is tarah pesh karte hain ke qabr mein aapka wujoode misali maujood kar dete hain aur is jagah mushtaqaane ghamzada ko badi khushkhabri hai ke agar is shadi ki ummeed par jaan de dein aur zinda qabro mein chale jaayein to iska mauqa hai

Hashiya mishkaat mein bhi yahi hai ke mayyit se se hijab utha diye jaate hain aur wo Huzoor sallallaho alaihi wasallam ko dekhta hai aur ye badi khushkhabri hai, Qastalani sharah bukhari mein bhi aisa hi hai, In tasreehaat se maloom hota hai ke qabr mein Huzoor alaihissalam ka deedar hota hai aur isiliye hazraate sufiya aur ushshaq marne ki tamanna karte hain ke deedare Huzoor ho jaaye

Aala Hazrat farmate hain:

Jaan to jaate hi jayegi qiyamat ye hai
Ke yahan marne pe thhehra hai nazara tera

Maulana Aasi farmate hain:

Aaj phoole na samaye kafan mein Aasi
Jiske joyaa'n the hai us gul ki mulaqat ki raat

Ek waqt mein hazaaro log marte aur dafn hote hain to agar Huzoor sallallaho alaihi wasallam haaziro naazir nahin hain to phir haziri kaise ho sakti hai? isse maloom hua ke hijab humari nigaho par hai, firishte ise utha dete hain to deedar ho jaata hai jaise koi din mein kheme mein baitha ho aur use suraj dikhane ke liye kheme ka parda upar se khol diya jaaye

Mishkaat shareef mein ek hadees hai ke ek raat Huzoor alaihissalam jaage aur farmaya ke Subhan Allah is raat mein kis qadr khazane aur kis qadr fitne utare gaye hain
Isse maloom hua ke Huzoor sallallaho alaihi wasallam aainda hone waale fitno ko apni aankho se mulahiza farmaya

Junge mauta ka nazara

Mishkaat shareef mein Hazrate Anas radiallaho ta'ala anho se riwayat hai ke Huzoor sallallaho alaihi wasallam ne Zaid, Jafar aur Ibne Rawaha ki maut se pehle unki khabar de di aur is tarah farmaya ke ab jhanda Zaid ne le liya aur wo shaheed ho gaye aur ab Allah ki talwar Khalid bin Waleed ne liya aur Allah ne unke haath par fateh ata farma di
Isse maloom hua ke "Mauta" jo ke Madine se kaafi door hai, Huzoor alaihissalam ne Madine se hi sab kuchh mulahiza farma liya

Hauze kausar par mulaqat

Mishkaat mein Baab Wafatun Nabi mein hai ke Huzoor alaihissalam ne farmaya "tumhari mulaqat ki jagah hauze kausar hai, main usko isi jagah se dekh raha hoon"
Mishkaat mein hai ke:
Tum apni safein seedhi rakho kyunki hum tum ko apne pichhe bhi dekhte hain

Tirmizi mein hai:
Hum Huzoor alaihissalam ke saath the ke Huzoor ne aasman ki taraf nigahein uthai aur farmaya ke ye wo waqt hai jabki logon se chheen liya jayega hatta ke us par bilkul qaabu na payenge

Is hadees ki sharah mein Mulla Ali Qaari farmate hain ke jab Huzoor alaihissalam ne aasman ki taraf dekha to aap par aapki maut ka qurb zaahir ho gaya to uski khabar de di

Mishkaat baabul fitan mein hai ke ek pahaad par Huzoor alaihissalam ne Sahaba se farmaya ke kya tum bhi wo dekh rahe ho jo main dekh raha hoon? arz kiya nahin farmaya:
Main tumhare gharo mein barish ke qatro ki tarah fitne girte dekhta hoon

Maloom hua ke yazeedi aur hijazi fitne jo barso baad hone waale the unhein mulahiza farmaya
Huzoor alaihissalam ke tufail Huzoor ke khuddam ko bhi Allah Ta'ala aainda ke pesh aane waale waqiyaat ka ilm ata farmata hai

Mishkaat mein hai ke Hazrate Umar radiallaho ta'ala anho ne ek lashkar nihawand bheja aur uska sardar Hazrate Saariya ko banaya, udhar nihawand mein jung ho rahi thi aur idhar Hazrate Umar khutba padh rahe the, khutbe ke darmiyan aapne farmaya: aye Saariya pahaad ko lo (yaani pahaad ki taraf chale jaao)
Kuchh arse ke baad qasid aaye aur unhone bataya ke humne dushmano ko shikast de di aur humne kisi pukarne waale ki aawaz suni thi jo keh raha tha ke pahaad ki taraf chale jaao, to humne pahaad ko apni push ke pichhe liya aur khuda ne unko shikast di

Imam Abu Hanifa ne Sharhe Fiqhe Akbar mein aur Imam Suyooti ne Jaame Kabeer mein Hazrate Haaris bin Nomaan aur Haarisa ibne Nomaan radiallaho ta'ala anhuma se riwayat ki ke ek baar main Huzoor alaihissalam ki khidmat mein haazir hua to aapne farmaya ke aye Haaris tumne din kis haal mein paaya, maine arz ki: sachha momin ho kar, farmaya: tumhare imaan ki kya haqeeqat hai? maine arz kiya:
main goya arshe ilahi ko zaahir dekh raha hoon, aur

goya jannatiyo ko ek dusre se milte hue aur dozakhiyo ko dozakh mein shor machate hue dekhta hoon

Riwayat hai ke Huzoor alaihissalam ne Sahaba ko namaze kusoof padhai aur halate namaz mein haath uthaya jaise kuchh lena chahte hain, namaz ke baad Sahaba ne arz kiya ke ya Rasoolallah! namaz mein ye jumbish kaisi thi? farmaya ke hum par jannat pesh ki gai to humne chaha ke usse ek khosha tod lein magar chhod diya taaki logon ka ilm bil ghaib qaaim rahe, agar ye tod lete to log qiyamat tak use khaate rehte, isse pata chala ke Huzoor alaihissalam Madina mein khade hain aur haath uthaya to jannat mein pahuncha, jism Madina mein hai aur haath jannatul firdous ke baagh ke khoshe par hai, ye hai haaziro naazir ke maane, isi tarah Huzoor alaihissalam ka haath Madina se humari doobti kashti par pahunch kar beda paar kar sakta hai

Teesri Fasl: Haaziro naazir ka suboot fuqaha aur ulama ke aqwal se

Durre Mukhtar mein karamaate auliya ki bahas mein hai:
"Aye haazir, aye naazir kehna kufr nahin"
Shami mein iske tehat hai:
Kyunki huzoor (haazir hoba) ilm ke maana mein mash'hoor hai, Quran mein hai ke nahin hota teen ka

mashwara magar rab unka chautha hota hai aur naazir ba maana dekhna hai rab farmata hai kya nahin jaanta ke Allah dekhta hai pas iske maana ye hue ke aye aalim, aye dekhne waale

Durre Mukhtar mein hai:
Attahiyyat ke lafzo mein khud kehne ki niyyat kare goya namazi rab ko tahya aur khud Nabi alaihissalam ko salaam arz kar raha hai

Shami mein hai:
Attahiyyat mein Meraj ke is kalaam ke qissa ki niyyat na kare jo Huzoor alaihissalam aur Rab ta'ala aur malaika ke darmiyan hua

Fuqaha ki in ibarato se maloom hua ke ghaire khuda ko haazir naazir kehna kufr nahin hai aur Attahiyyat mein Huzoor alaihissalam ko haazir jaan kar salam arz kare

Majmaul Barakaat mein Shaykh Abdul Haq Muhaddise Dehelvi farmate hain:
Huzoor alaihissalam ummat ke ahwaal aur aamaal par muttala hain aur hazireene bargaah ko faiz pahunchane waale hain aur haaziro naazir hain
Ek aur jagah Hazrate Shaykh Muhaddise Dehelvi farmate hain ke ikhtelaf ke bawujood jo ulama -e-

ummat mein hai, is mein kisi ka ikhtelaf nahin ke Huzoor haqeeqi zindagi se baghair taaweel wa majaaz ke ehtimal ke baaqi aur daaim hain aur ummat ke aamaal par haaziro naazir hain aur haqeeqat ke talabgaar aur hazireene bargaah ko faiz pahunchane waale aur murabbi

Shaykh Abdul Haq Muhaddise Dehelvi ne inke ilawa bhi is par kalaam farmaya hai ke is mein kisi ka ikhtelaf nahin

Mirqaat mein hai:
Auliyaullah ek aan mein chand jagaho par ho sakte hain aur inke ek waqt mein kai ajsaam (bodies) ho sakte hain

Shifa mein hai:
Jab ghar mein koi na ho to tum kaho ke aye nabi tum par salam ho aur Allah ki rahmatein aur barkatein ho
Iske tehat Mulla Ali Qaari likhte hain ke:
Kyunki Nabi alaihissalam ki rooh mubarak musalmano ke gharo mein haazir hai

Shaykh Abdul Haq Muhaddise Dehelvi "Madarijun Nubuwwah" mein farmate hain:
Huzoor alaihissalam ko yaad karo aur durood bhejo aur haalate zikr mein aise raho ke Huzoor halate hayaat

mein tumhare samne hain aur tum unko dekhte ho, adab aur jalaal aur tazeem aur haibat wa haya se raho aur jaano ke Huzoor alaihissalam dekhte aur sunte hain tumhare kalaam ko kyunki Huzoor alaihissalam sifaate ilahi se mausoof hain aur Allah ki ek sifat ye hai ke apne zakir se hum nasheen ho

Imam Qastalani farmate hain:
Humare ulama ne farmaya hai ke Huzoor alaihissalam ki zindagi aur wafat mein kuchh farq nahin, apni ummat ko dekhte hain aur un ke halaat dunyaat aur irade aur dil ki baato ko jaante hain ye aapko bilkul zaahir hai, is mein posheedgi nahin

Mirqaat mein Mulla Ali Qaari ne farmaya:
Imam Ghazali ne farmaya ke jab tum masjid mein jaao to Huzoor alaihissalam ko salam arz karo kyunki aap masjido mein maujood hain

Allama Shahabuddin Khifaji "Nazeemur Riyaz" mein farmate hain:
Ambiya jismani aur zahiri taur par bashar ke saath hain aur unke batin aur roohani quwwatein milki hain isiliye wo zameen ke mashriqo aur maghribo ko dekhte hain aur aasmano ki chadchadahat sunte hain aur Jibreel ki khushbu pa lete hain jab wo un par utarte hain

Dalailul khairat ke khutbe mein hai:
Huzoor alaihissalam se puchha gaya ke aapse door rehne waalo ke duroodo ka aapke nazdeek kya haal hai to farmaya ke hum muhabbat waalo ka durood khud sunte hain aur unko pehchante hain aur ghair muhabbatain ka durood hum par pesh kar diya jaata hai

Shifa Qazi Iyaaz mein hai:
Alqama radiallaho ta'ala anho se riwayat hai ke jab main masjid mein dakhil hota hoon to kehta hoon ke salam ho aap par aye nabi aur Allah ki rahmat aur barakaat, Iski tayeed abu dawood wa ibne maaja ki hadees se bhi hoti hai

Shaykh Abdul Haq Muhaddise Dehelvi "Madarijun Nubuwwah" mein likhte hain ke iske baad agar kahein ke Rab ta'ala ne Huzoore paak ke jisme paak ko aisi haalat wa qudrat bakhshi hai ke jis makaan mein chahein tashreef le jaayein khwah bi ayenihi us jism se khwah jisme misali se khwah aasman par khwah qabr mein to durust hai qabr se har haal mein khaas nisbat rehti hai

Fuqaha aur Ulama ki in ibarato se bakhoobi Huzoor alaihissalam ka haaziro naazir hona maloom hota hai, Ab Hazrate Shaykh Abdul Haq Muhaddise Dehelvi ka

ek aur qaul padhein aur apne imaan ko taaza karein, aap likhte hain ke:
Attahiyyat mein ye khitab isliye hai ke haqeeqate Muhammadiya maujudaat ke zarre zarre mein aur mumkinaat ke har fard mein sarayat kiye hue hai pas Huzoor namazo ki zaat mein maujood, hazireen namazi ko chahiye ke is maana se aagah rahe aur is shuhood se ghafil na ho taaki qurb ke noor aur marifat ke bhedo se kamyaab ho jaaye

Imam Ghazali farmate hain:
Aur apne dil mein nabi alaihissalam aur aapki zaate paak ko haazir jaano aur salam bhejo, Iske ilawa aur bhi kai akabir ulama ne iski tasreeh ki hai jisse Huzoor alaihissalam ko haaziro naazir manne ke nazariye ka waazeh suboot milta hai
Is par mazeed aqli dalail aur mukhalifeen ki kitabo se dalail ko janne ke liye is mauzu par ulama -e- ahle sunnat ki kitabo ko mulahiza farmayein

Dusra Baab

Haaziro naazir par aitrazaat

Pehla aitraz:

Har jagah hona Allah ki sifat hai lihaza kisi bande mein ye sifat manna shirk hoga

Jawab:

Har jagah haaziro naazir hona khuda ki sifat hargiz nahin hai, wo zamane aur makaan se paak hai, aqaid ki kitabo mein is baat ki tasreeh maujood hai, khuda ko har jagah manna be deeni hai, har jagah mein hona to rasoole khuda ki hi shan ho sakti hai aur agar maan bhi liya jaaye to Huzoor ke liye ye sifat atai hai aur haadis makhlooq Allah ke qabze mein hai, aur zaati qadeem kisi ke qabze mein nahin phir itne waazeh farq ke hote hue shirk kaise? jaise hayaat yaani zinda hona aur sunna dekhna waghaira sifaat hain, ye bando mein bhi maujood hai to kya ab ise bhi manna shirk kehlayega?

Ab agar koi aitraz kare ke Huzoor alaihissalam ko bhi qadeem jaana karo to iska jawan ye hai ke chaar sifaat qabile ataai nahin ke in par uluhiyat ka madar hai, wujoob, qadeem, khalq, na marna (ye chaar ata nahin

ho sakte) deegar sifaat ki tajalli makhlooq mein bhi ho sakti hai jaise sunna, dekhna, hayaat waghaira

Jo hoti khudai bhi dene ke qabil
Khuda ban ke aata wo banda -e- khuda

Dusra aitraz:

Qurane kareem mein hai ke "Aap unke paas na the jabki wo log apne apne qalam paani mein daal rahe the" aur aisa hi dusri aayato mein bhi aaya hai ke aap unke paas na the aur inse maloom hota hai ke aap har jagah haaziro naazir nahin

Jawab:

Ye aitraz isliye hai ke motariz (aitraz karne waale) ko haaziro naazir ke maana ki khabar nahin, pehle hum arz kar chuke hain ke haaziro naazir ki teen sooratein hain, ek jagah reh kar saare aalam ko dekhna, aan ki aan saare aalam ki sair kar lena, ek waqt mein chand jagah hona, im aayaat mein farmaya gaya ke aap jism ke saath wahan maujood na the, in mein ye kahan hai ke aap un waqiyaat ko mulahiza bhi nahin farma rahe the, is jasade unsuri se wahan na hona aur hai aur un waqiyaat ko mushahida farmana kuchh aur balki aayate mazkoora ka matlab hi yahi hai ke aye mahboob aap wahan jism ke saath maujood na the phir aapko un waqiyaat ka ilm aur mushahida hai jisse maloom

hua ke aap sachhe nabi hain, ye aayaat to huzoor ka haaziro naazir hona sabit kar rahi hain

Tafseere Saawi mein hai:
Ye jo Allah Ta'ala ka farman hai ke Kohe Toor par aap maujood na the to isse jism ke saath na hona muraad hai, aalime roohani ki haisiyat se Huzoor alaihissalam har rasool ki risalat aur Adam alaihissalam se le kar aapke jismani zuhoor tak ke tamam waqiyaat par haazir hain

Neez hijrat ke mauqe par Huzoor alaihissalam ne Hazrate Siddiqe Akbar radiallaho ta'ala anho ke saath ghaare saur mein jalwa farmaya aur jab kafir ghaar ke moonh par pahunch gaye to Hazrate Siddiqe Akbar pareshan hue, is par Huzoor alaihissalam ne farmaya ke "gham na karo, Allah humare saath hai" to kya iska ye matlab hai ke Allah humare saath to hai magar kuffar ke saath nahin lihaza har jagah nahin kyunki kuffar bhi to aalam mein hi the aur ghazwa -e- uhud se farigh ho kar kuffar se khitab farmaya:
"Allah humara maula hai aur tumhara koi maula nahin"
jisse maloom hua ke Allah ki saltanat wa hukumat musalmano par to hai lekin kuffar par nahin, maula ba maana waali, to ab jis tarah in dono kalaamo mein taujeeh karoge ke pehle kalam se muraad hai ke Allah

rahmo karam se humare saath hai aur jabro qahar se kuffar ke sath aur dusre kalaam mein muraad hai ke madadgar waali humara hai aur tumhara waali to hai magar nasir aur meharban nahin, isi tarah un aayaat mein bhi kaha jayega ke jism ke saath unke paas na the

Teesra aitraz:

Ek aayat mein hai ke Allah ke farmaya "Unko tum nahin jaante hum jaante hain" lihaza isse maloom hua ke Huzoor haaziro naazir nahin

Jawab:

Iska tafseeli jawab ilme ghaib ki bahas mein guzar chuka hai

Chautha aitraz:

Bukhari mein hai ke Zaid bin Arqam ne abdullah bin ubai ki shikayat ki ke wo logon se kehta hai ke musalmano ko kuchh kharch na do aur abdullah bin ubai ne bargahe risalat mein qasam kha li ke usne sach kaha hai aur Huzoor ne use sachha maan liya aur mujhe jhoota, Agar Huzoor haaziro naazir hain to phir uski tasdeeq kaise kar di? phir aayat Zaid bin Arqam ki tayeed mein naazil hui

Jawab:

Abdullah bin ubai ki tasdeeq farmane se ye lazim nahin

aata ke aapko ilm na tha, shar'an muqaddima mein zaroori hai ke ya to muddai gawah pesh kare warna mudd'a qasam kha kar muqaddima jeet jayega, kyunki qaazi ka faisla muddai ki gawahi par ya mudd'a alaih ki qasam par hota hai na ke qaazi ke zaati ilm par, Zaid bin Arqam muddai the ke ibne ubai ne tauheen ki aur ibne ubai munkir chunki Hazrate Zaid ke paas gawahi na thi Abdullah ki qasam par faisla farma diya, phir jab Quran ne gawahi di to unki tasdeeq hui, Qiyamat mein guzishta ambiya ki ummatein tableegh ka inkar karengi aur ambiya daawa, Rabbul aalameen ummate Mustafa ke haq mein gawahi le kar Ambiya -e- kiraam ki tasdeeq farmayega, Isi tarah kuffar arz karenge "Khuda ki qasam hum mushrik na the" tab unke naama -e- aamaal aur malaika aur unke aazaa (jism ke hisse) gawahi denge aur is gawahi se unke khilaf faisla hoga, to kya Rab ko bhi asal waqiya ka pata na tha, zaroor tha magar ye qanoon hai

Iske ilawa aur bhi aitrazaat kiye jaate hain jinki fehrist lambi hai aur kisi se ye saabit nahin hota ke Huzoor haaziro naazir nahin hain jabki dalail pesh kiye ja chuke hain jin mein haaziro naazir ka waazeh suboot maujood hai

Huzoor alaihissalam ko bashar ya bhai kehne ki bahas

Humara aqeeda hai ke Nabi wo insan hain jin ko Allah ne sharai ahkaam ki tableegh ke liye bheja (Sharhe Aqaid) lihaza Nabi na to ghaire insan hua aur na aurat

Qurane kareem mein hai:

> "Aur humne aapse pehle na bheja magar un mardo ko jin ki taraf hum wahih karte the" (21:7)

Maloom hua ke jinn, firishta, aurat waghaira Nabi nahin ho sakte, aur ye bhi aqeeda hai ke Nabi humesha aala khandan mein se hote hain, ye bhi aqeeda hai ke koi bhi shakhs apni ibadaat wa aamaal se nubuwwat nahin pa sakta, nubuwwat mahaz Allah ki ata hai, ye koi aisa martaba nahin jise jo chahe haasil kar le, Allah jahan chahta hai apni risalat rakhta hai aur ghair Nabi chahe ghaus ho ya qutub abdaal ya kuchh aur wo nabi ke barabar nahin ho sakta aur na nabi se zyada, ye baatein khayaal mein rahein

Pehla Baab

Nabi ko bhai ya bashar kehna haraam hai

Nabi jinse bashar mein aate hain aur insan hi hote hain, jinn ya firishta ya bashar nahin hote ye dunyawi ahkaam hain, warna bashariyat ki ibteda to Hazrate Adam alaihissalam se hui kyunki wo Abul Bashar hain aur Huzoor alaihissalam us waqt se nabi hain jabki Hazrate Adam alaihissalam paani aur mitti ke darmiyan the, Us waqt bhi Huzoor alaihissalam Nabi hain bashar nahin ye sahih hai aur Huzoor alaihissalam ko bashar ya insan ya "ya Muhammad" ya "aye Ibrahim ke baap" ya aye bhai waghaira barabari ke alfaaz keh kar pukarna haraam hai aur agar ihanat ki niyyat se pukare to kafir hai balki "Ya Rasoolallah, Ya Habeeballah, Ya Shafeeal Muznibeen" waghaira azmat ke kalimaat se yaad karna lazim hai, shaair hazraat jo sher mein "ya Muhammad" likh dete hain wo tangi - e- mauqa ki wajah se hai padhne waale ko lazim hai ke "Sallallaho Alaihi Wasallam" keh le, isi tarah jo kehte hain ke:

Waah kya joodo karam hai shahe bat'ha "tera"

ye "tera" intehai naaz ka kalima hai jaise aye aaqa main "tere" qurban, aye maan! "tu" kahan hai? aye Allah! "tu" hum par reham farma, is "tu" aur "tere" ki haisiyat aur hai

Quran farmata hai:

> Rasool ke pukarne ko aisa na thhehra lo jaisa ke tum ek dusre ko pukarte ho aur unke Huzoor baat chilla kar na kaho jaise ek dusre ke samne chillate ho ke kahin tumhare aamaal barbad na ho jaayein aur tumko khabar na ho (49:2)

Is aayat aur iski tafaseer se maloom hota hai ke Huzoor alaihissalam ko pukarne mein ya unke baare mein kalaam karne mein ya kisi aur ada mein har jagah adab ke saath naam liya jayega, isse waazeh hota hai ke "apni tarah bashar" kehna kisi tarah durust nahin ho sakta

Bashar kehna kafiro ka tariqa

Allah ta'ala farmata hai:
Kafir bole ke nahin ho tum magar hum jaise bashar, agar tumne apne jaise bashar ki pairwi ki to tum nuqsan waale ho waghaira waghaira, is qism ki bahut se aayaat hain, isi tarah masawaat batana ya ambiya ki shan ghatana iblees ka tariqa hai ke usne kaha tha "khudaya tune mujhe aag se aur inko mitti se paida farmaya" matlab ye ke main inse afzal hoon isi tarah nabi ko apni tarah kehna bhi hai, hum bhi bashar Huzoor bhi bashar aur hum zinda wo murde waghaira sab ibleesi kalaam hain (ek imaan waala, Huzoor se muhabbat karne waala mar to sakta hai lekin aisa nahin keh sakta)

Dusra Baab

Bashariyat par aitrazaat

Pehla aitraz:

Qurane kareem mein hai:

> "Aye mahboob farma do ke main tum jaisa bashar hoon" (41:6)

Jawab:

Is aayat mein Allah Ta'ala ne Huzoor se farmaya ke "aap keh dijiye" aur ye farmane ki ijazat sirf Huzoor alaihissalam ko hai, yahan ye nahin farmaya gaya ke "aye logon tum kaho" aur is aayat mein kuffar se khitab hai chunki har cheez apni ghair jins se nafrat karti hai lihaza farmaya gaya ke kuffar tum mujhse ghabrao nahin main tumhari jins se hoon yaani bashar hoon, isse kuffar ko apni taraf maail karna maqsood hai, agar deobandi kuffar hain to unke liye ye farman hai, humse to farmaya "Ayyukum Misli" (yaani tum mein ka kaun hai jo meri tarah ho? koi nahin hai) aur phir ye bhi dekhein ke aayat mein aage kya aa raha hai, baat yahin khatam nahi hui balki aage farmaya "meri taraf wahih ki jaati hai"

Isi se ummati aur Nabi mein bada farq bata diya gaya, bashariyat aur shane Mustafa mein 27 darjo ka farq

hai, awwalan bashar phir shaheed phir muttaqi phir wali phir abdaal phir awtaad phir qutub phir ghaus phir ghausul aazam phir tabai phir sahabi phir muhajir phir siddiq phir nabi phir rahmatullil aalameen waghaira ye 27 maratib ka ijmali zikr hai, tafseel dekhi hai to humari kitab "Shane Habeebur Rahman" mein dekhein, Aam bashar aur Mustafa kareem mein shirkat aakhir kaise ho sakti hai? Humari bashariyat aur Aaqa sallallaho alaihi wasallam ki bashariyat mein koi nisbat nahin

Maulana Masnawi farmate hain:
Huzoor alaihissalam ki bashariyat hazarahaa Jibreeli haisiyat se aala hai

Qurane kareem ki ek aayat mein hai ke Allah ke noor ki misaal aisi hai jaise ek taaq ke us mein ek chiragh hai, is aayat mein bhi misl kaha gaya hai to kya koi keh sakta hai ke noore khuda chiragh ki tarah raushni hai

Ghaur karein to Huzoor alaihissalam kisi bhi tarah se humare jaise nahin hain, Huzoor ka kalima hai "main Allah ka rasool hoon" aur agar hum ye kahein to kafir ho jayenge, Huzoor ka imaan dekhi hui cheezo par hai ke sab kuchh mulahiza farma liya, Humara imaan suna hua hai, Humare liye Islam ki 5 bunyadein hain, Huzoor alaihissalam ke liye 4 hain ke aap par zakaat

farz nahin, Hum par 5 namazein farz hai aur Huzoor alaihissalam par 6 (tahajjud bhi farz hai), Humein 4 biwiyo ki ijazat hai jabki Huzoor alaihissalam jis qadr chahein, Humari biwiya humare marne ke baad dusra nikah kar sakti hain lekin Huzoor alaihissalam ki biwiya tamam musalmano ki maayein hain aur kisi ke nikah mein nahin aa sakti, Humare baad humari meeras taqseem hoti hai jabki Huzoor alaihissalam ki nahin, Humara peshab pakhana napak hai jabki Huzoor alaihissalam ke fuzlaate shareefa ummat ke liye paak hain, ye to sharai ahkaam mein farq bataye gaye warna lakho umoor mein farqe azeem hai, hum ko us zaate kareem se koi nisbat hi nahin, yun samjho ke be misl khaliq ke be misl bande hain

Is aayat ke mein aur bhi nukte hain jo ulama ne bayaan kiye hain, Is aayat se ye bilkul saabit nahin hota ke Huzoor alaihissalam humari tarah bashar hain aur iski to hargiz ijazat nahin ke hum Ambiya ko apni tarah bashar pukarein, ye kafiro ka tariqa hai

Dusra aitraz:

Huzoor alaihissalam ne apne mutalliq farmaya ke apne bhai (humara) ka ehtiram karo, isse maloom hua ke Huzoor alaihissalam humare bhai hain, magar bade bhai hain na ke chhote

Jawab:

Huzoor alaihissalam ne apne karame kareemana se bataure tawazo wa inkesar farmaya hai, is farmane se hum ko bhai kehne ki ijazat kaise mili? ek badshah apni riaaya se kehta hai ke main aap logon ka khadim hoon to ab riaaya ko ye haq nahin ke wo badshah ko khadim keh kar pukare, Ambiya -e- kiraam ko barabari ke alqaab se pukarna haraam hai

Teesra aitraz:

Quran kehta hai ke musalman musalman aapas mein bhai bhai hain lihaza Huzoor alaihissalam bhi humare bhai hue

Jawab:

Quran mein khuda ne khud ko bhi momin kaha hai to kya ab khuda ko bhi bhai kaha jayega? maaz Allah, neez bhai ki biwi bhabi hoti hai aur Nabi ki biwiya musalmano ki maayein lihaza Nabiye Kareem sallallaho alaihi wasallam humare liye misle walid hue, walid ki biwi maa hai na ke bhai ki

Chautha aitraz:

Huzoor alaihissalam awlade adam se hain aur khate peete hain, sote jagte hain aur humari tarah maut aati hai to hum apni tarah bashar kyun na kahein?

Jawab:

Iska jawab Masnawi Shareef mein hai ke:
Tarjuma: Kuffar kehte hain ke nabi humari tarah bashar hain ke khate peete hain chalte phirte hain, andho ne ye na jaana ke anjaam mein bahut bada farq hai
Ye sawal to aisa hai jaise koi kahe ke meri kitan aur Quran ek jaise hain, kyunki dono raushnai (ink) se, ek jaise paper par ek hi jaise qalam se likhe gaye hain

Paanchwa aitraz:

Shamaile Tirmizi mein hai ke Hazrate Aaisha ne farmaya ke Huzoor alaihissalam basharo mein se ek bashar the, Isi tarah jab Huzoor alaihissalam ne Hazrate Aaisha ko apni biwi banana chaha to Hazrate Abu Bakr Siddique ne arz kiya ke main aapka bhai hoon kya meri beti aapko halaal hai, dekho Hazrate Aaisha ne bashar kaha aur Hazrate Abu Bakr Siddique ne bhai kaha

Jawab:

Bashar ya bhai keh kar pukarna ya muhawra mein nabi ko aisa kehna haraam hai, aqeede ke bayaan aur daryafte masail ke ahkaam alag hain, Hazrate Siddique aur Hazrate Aaisha aam bol chaal mein Huzoor alaihissalam ko bashar ya bhai nahin kehte the yahan

par zarooratan is kalima ko istemal farmaya hai Hazrate Aaisha to ye farma rahi hain ke Huzoor alaihissalam ne zindagi bahut saadgi se aam logon ki tarah guzari ke apna har kaam apne haath se hi anjaam dete, Isi tarah Hazrate Siddique ne daryaft kiya ke aapne mujhe khitabe ukhuwwat se nawaza hai to kya haqeeqi bhai ke ahkaam yahan jaari honge? aur meri awlaad Huzoor ko halaal hogi ya nahin? Hum aqeede ke zikr mein kehte hain ke nabi bashar hote hain, Hazrate Ibrahim ne ek zaroorat ke mauqe par apni biwi ko farmaya ke ye meri behan hai, isse lazim nahin aata ke aapki biwi aapko bhai keh kar pukarti

Hum in hazraat ka aam muhawra dikhate hain, Sab ko maloom hai ke Huzoor alaihissalam rishte mein Hazrate Aaisha ke shauhar hain aur Sayyiduna Ali ke bhai hain aur Hazrate Abbas ke bhai hain lekin in mein se kisi ne is tarah bayaan nahin kiya ke mere bhai ne farmaya ya mere shauhar ne farmaya balki jahan bhi aaya to yahi aaya ke Rasoolullah sallallaho alaihi wasallam ne farmaya to phir jab rishta rakhne waale ye hazraat bhai nahin kehte to hum kameeno ghulamo ko kya haq hai bhai kehne ka

Janab! shuru islam mein to ye hukm tha ke (jo) Huzoor alaihissalam se kuchh arz karna chahe wo pehle kuchh sadaqa de baad mein arz kare

Quran farmata hai:

> Aye imaan waalo jab tum rasool se koi baat aahista arz karna chaho to apni arz se pehle kuchh sadaqa de lo (58:12)

Sayyiduna Ali radiallaho ta'ala anho ne is par amal bhi kiya ke ek deenar khairat kar ke dus masail daryaft kiye (khazin) phir ye hukm agarche mansookh ho gaya magar mahboob alaihissalam ki azmat shaan ka pata lag gaya ke namaz mein rab se hum kalaam ho to sirf wuzu karo lekin Huzoor alaihissalam se arz marooz karna ho to sadaqa karo phir bhai kehna kahan raha?

Ya RasoolAllah pukarne ki bahas

Huzoor alaihissalam ko door ya nazdeek se pukarna jaaiz hai, unki zaahiri zindagi mein bhi aur wisal ke baad bhi, ek shakhs ya RasoolAllah kahe to bhi jaaiz hai aur kai log mila kar naara lagayein to bhi jaaiz hai

Pehla Baab

Nida ya RasoolAllah ka suboot

Huzoor alaihissalam ko nida karna Qurane kareem se, Firishto ke fel se aur sahaba se aur ummat ke amal se saabit hai, Qurane kareem ne kai maqamaat par Huzoor alaihissalam ko nida farmai "Ya ayyuhan nabi" "Ya muzammil" "Ya muddassir" "Ya ayyuhar rasool" waghaira aayaat kasrat se dekhne ko milti hain, haan deegar ambiya -e- kiraam ko unke naam ke saath pukara gaya "aye Ibrahim" "aye Moosa" "aye Eisa" waghaira magar mahboob alaihissalam ko pyare pyare alqaab se nida farmai aur musalmano ko bhi achhe alqaab se pukarne ka hukm diya

Mishkaat ki pehli hadees mein hai ke Hazrate Jibreel ne Huzoor ko pukara, Huzoor ki wafat ke baad Hazrate Malikul maut ne bhi Huzoor alaihissalam ko

nida ki (dekhiye Mishkaat, baab wafatun nabi), Ibne Maaja mein Usman bin Hunaif se riwayat hai ke ek nabina (andha) bargahe risalat mein hazir ho kar tailbe dua hue to unko ek dua batai gai jis mein Huzoor alaihissalam ki nida ka suboot hai

Aalamgeeri mein nabi alaihissalam ki qabr ke ziyarat ke bayaan mein hai ke phir kahe "Ya nabi aap par salam ho aur main gawahi deta hoon ke aap Allah ke nabi hain" isi tarah aage Hazrate Abu Bakr Siddique ko bhi nida ke saath salaam pesh karne ka hukm hai phir Hazrate Umar Faruque par

Akabir Auliya wa mashaikh apni duao aur wazaif mein Huzoor alaihissalam ko nida karte the, Qasida Burda mein hai:
"Aye behtareen makhlooq..."
Imam Zainul Aabideen ne apne qaside mein nida ke saath arz kiya:
"Aye rahmatullil aalameen"
Maulana Jaami ne "Ya nabi" pukara, Imame Aazam, Abu Hanifa ne "Ya" ke saath Huzoor alaihissalam ko nida ki (Ash'aar Urdu nuskhe mein dekhe jaayein)
In se saabit hua ke Huzoor alaihissalam ko door se aur wafat ke baad pukarna jaaiz hai, agar naara lagayein to bhi jaaiz hai kyunki jab ek shakhs ka Ya RasoolAllah kehna jaaiz hua to kai logon ka ek saath mil kar ye

kehna bhi jaaiz hoga
Muslim shareef mein hai ke jab Huzoor alaihissalam Madina pahunche to wahan ke logon ne Ya RasoolAllah ke naare lagaye, Is hadees mein sarahatan naare ka suboot hai aur maloom hua ke tamam sahaba naara lagaya karte the aur isi hadeese hijrat mein hai ke sahaba ne juloos nikala aur jab bhi Huzoor alaihissalam kahin se Madina tashreef laate to isteqbal ke liye ahle Madina juloos nikalte (Dekho Bukhari, Mishkaat)

Dusra Baab

Nida Ya RasoolAllah par aitrazaat

Pehla aitraz:

Quran kehta hai ke Allah ke siwa un ko na pukaro jo tumhare liye nafa nahin de sakte aur na nuqsan pahuncha sakte hain to maloom hua ke ghaire khuda ko pukarna mana hai

Jawab:

In jaisi aayato mein jahan bhi lafze dua aaya hai to usse muraad pukarna nahin balki poojna hai ke Allah ke siwa kisi ko mat poojo, iska maana agar pukarne ke kiye jaayein to phir jo ahadees aur akabireen ke aamaal

ka suboot pesh kiya gaya sab ko shirk kehna padega, rozana hum log janne waalo ko pukarte hi hain to aalam mein koi bhi shirk se nahin bachega neez shirk ise kehte hi nahin balki ghaire khuda ko khuda ki zaat ya sifaat mein shamil karna hai aur yahan pukarne mein aisi kaun si baat paai ja rahi hai?

Dusra aitraz:

Allah ta'ala farmata hai ke Allah ko khade baithe aur apni karwato mein pukaro lihaza maloom hua ke ghaire khuda ka naam japna shirk hai

Jawab:

Is aayat se zikre Rasoolullah ko shirk samajhna nadani hai, aayat mein to ye hai ke Allah ka zikr karo aur ye wujoob ke liye nahin balki jawaz ke liye hai ke jab namaz se farigh ho to ab Allah ko pukar sakte ho, ab namaz ke baad chahe to khuda ko pukaro ya ghaire khuda ko ya khamosh raho sab ki ijazat hai, agar ye wujoob ke liye ho to bhi isse ghaire khuda ko pukarne ko haraam saabit nahin kiya ja sakta aur phir Huzoor alaihissalam ka zikr khuda ka hi zikr hai jaisa ke Quran khud farmata hai:

> Jisne rasool ki farmabardari ki usne Allah ki farmabardari ki (4:80)

Jab kalima, namaz, hajj, durood, khutba gharz ke saari ibadaat mein Huzoor alaihissalam ka zikr shamil hai to

namaz ke ilawa inka zikr uthte baithte kyun haraam hoga? jo shakhs uthte baithte har haal mein Huzoor ka zikr kar raha hai durood padh raha hai to sawaab ka mustahiq hoga

Jin aayato mein Abu Lahab ya aise logon ka zikr hai un aayato ko padhne se sawaab milega ya nahin aur kya inki tilawat se Allah ki rahmat naazil hogi ya nahin phir ye kaisa insaf hai ke Huzoor alaihissalam ke zikr ko haraam aur shirk kaha jaaye! ye kya aqal hai? Hazrate Yusuf alaihissalam ki judai mein Hazrate Yaqoob alaihissalam humesha Hazrate Yusuf ka naam lete aur uthte baithte unko yaad karte aur unki yaad mein is qadr roye ke aankhein safed ho gai, Hazrate Adam firaqe Hawwa mein, Hazrate Imam Zainul Aabideen firaqe Imam Husain mein uthte baithte unka naam japa karte to ab batao ke in par kya hukm hoga? kya inhein bhi mushrik kaha jayega ya nahin? agar nahin to phir aaj ek aashiq apne nabi ko yaad kare to wo kaise mushrik hoga?

Aitraz:

Bukhari mein hai ke Huzoor alaihissalam ne "Attahiyyat" batai aur jab Huzoor alaihissalam ki wafat hui to humne "Attahiyyat" mein yun padha "Alan Nabi" is hadees ki sharah mein Allama Ayeni ne likha hai ke Huzoor alaihissalam ki wafat ke baad sahaba ne

ghaaib ka seegha istemal kiya lihaza isse saabit hua ke Huzoor ki wafat ke baad "Attahiyyat" mein nida ko chhod diya gaya to jab sahaba ne namaz se nida ko nikaal diya to jo shakhs namaz ke baahar ya RasoolAllah pukare to wo bilkul mushrik hoga

Jawab:

Bukhari aur Ayeni ki ye ibarat to aitraz karne waalo ke bhi khilaf hai kyunki aaj tak kisi imam mujtahid ne Attahiyyat ko badalne ka hukm na diya, Imam Abu Hanifa ne Ibne Mas'ood ki aur Imam Shafai ne Hazrate Ibne Abbas ki Attahiyyat ikhteyar farmai aur dono Attahiyyat mein nida hai, ghair muqallideen bhi isi Attahiyyat ko padhte hain jisse maloom hota hai ke baaz sahaba ne apne Attahiyyat ko apne ijtihad se badla aur hadeese marfoo ke muqabil kisi sahabi ka ijtehad qabool nahin, aur un sahaba ne bhi isliye tabdeel nahin kiya ke nida karna ghaaib ko haraam hai warna Huzoor alaihissalam ki zindagi mein door rehne waale sahaba Attahiyyat mein khitab na karte, kitne sahaba Madina se door rehte the to wo bhi isi Attahiyyat ko padhte the, ghaaib ko nida barabar hoti thi, is par Huzoor ne mana na farmaya aur na sahaba ko shubha hua, Huzoor alaihissalam ne Attahiyyat sikhate waqt ye to nahin kaha ke ye bas meri zaahiri zindagi tak hi padhi jaaye aur mere inteqal ke baad khitab na karna, Mirqaat mein jo hai usse to ye maloom hota hai ke

sahaba ne Attahiyyat hargiz na badli, ye mahaz raawi ka faham hai na ke asal waqiya

Aitraz:

Baaz wahabi kehte hain ke door se pukarna aur ye samajhna ke wo sunte hain aur madad karenge ye shirk hai kyunki ye to khuda ki sifat hai

Jawab:

Door se aawaz sunna hargiz khuda ki sifat nahin hai kyunki door se aawaz to wo sune jo pukarne waale se door ho, rab to shahe rag se bhi zyada qareeb hai lihaza parwardigar to qareeb ki hi aawaz sunta hai aur agar maan liya jaaye ke door ki aawaz sunna uski sifat hai to qareeb ki aawaz sunna bhi to uski sifat hai lihaza phir qareeb waalo bhi ye samajh kar pukarna hoga ke wo nahin sunta warna mushrik ho jayenge lihaza sab ko behra jaano, ab hum dikhate hain ke door ki aawaz auliya sunte hain:

Hazrate Yaqoob ne door se Hazrate Yusuf alaihissalam ki qameez ki khushbu pa li to kya ye manna shirk hoga?

Hazrate Umar ne Madina se Hazrate Saariya ko aawaz di jo Madine se door jung kar rahe the aur Hazrate Saariya ne wo aawaz sun li to kya ye shirk hai?

Hazrate Ibrahim alaihissalam ne khana -e- kaaba bana kar saari rooho ko aawaz di aur sab ne sun li, jisne labbaik kaha wo hajj ka sharf payega aur jo khamosh raha wo kabhi hajj nahin karega, ab door aur paida hone se pehle hi aawaz sun li to kya ye shirk nahin?

Hazrate Ibrahim ne parindo ko zibah kar ke ba hukme ilahi pahaad par rakh kar pukara, ab dekhiye murda jaano ko pukara gaya aur wo daude hue aaye to kya auliya in janwaro se bhi kam hain? aaj ek shakhs london mein baith kar india phone se baat karta hai aur pukarta hai aur ye maanta hai ke wo meri baatein is phone ke zariye sun raha hai to ye pukarna shirk hai ya nahin? ab agar kisi ka aqeeda ho ke nubuwwat ki quwwat is phone ki quwwat se zyada hai aur ambiya apni khudadaad quwwato se har ek ki aawaz sunte hain phir ya RasoolAllah pukarna kaise shirk hoga?

Hazrate Suleman alaihissalam ne ek safar mein door se ek chinti ki aawaz sun li to kya ye shirk hua ya nahin? Mishkaat mein hai ke dafn hone ke baad mayyit baahar waalo ke pairo ki aawaz sunti hai aur unhein dekhti hai to shirk hua ya nahin? hum ilme ghaib ki bahas mein hadees naqal kar chuke hain ke ek wali khudai taaqat se dekhta, sunta aur chhoota hai, jisko Allah Ta'ala quwwat ata farma de aur wo sun le to is mein shirk kaisa?

In sab baato par mukhalif kahega ke khuda ne in sab ko sunaya to unhone sun liya, hum bhi yahi to kehte hain ke ambiya wa auliya ko khuda door ki aawazein sunata hai to ye sunte hain, khuda ki sifat zaati hai aur inki ataai, khuda ki sifat qadeem hai aur inki haadis, khuda ki sifat kisi ke qabze mein nahin hai aur inki khuda ke qabze mein hai, itna farq hote hue shirk kaisa? is nida ke talluq se aur bhi bahut kuchh kaha ja sakta hai lekin yahan isi qadr kaafi hai

Ghairullah se madad mangna

Ambiya wa auliya se madad mangna jaaiz hai jabki mangne waale ka ye aqeeda ho ke haqeeqi madad farmane waala Allah hai aur har musalman ka yahi aqeeda hota hai, koi jahil bhi kisi wali ko khuda nahin samajhta

Pehla Baab

Ghairullah se madad mangne ka suboot

Ghairullah se madad mangne ka suboot Quran ki aayato mein, ahadees mein, fuqaha aur muhaddiseen ke aqwaal mein maujood hai jise yahan alag alag bayaan kiya jayega

Quran farmata hai:

> "Aur Allah ke siwa apne saare himayatiyo ko bula lo" (25:23)

Is mein kafiro ko kaha gaya hai aur ek challenge diya gaya hai ke Quran ki tarah ek aayat bana laao aur apne saare himayatiyo ko bula lo, yahan ghairullah se madad lene ki ijazat di gai hai
Quran mein hai:

> "Kaha Maseeh ne kaun hai jo madad kare meri taraf Allah ki, kaha hawariyo ne hum madad

karenge Allah ke deen ki" (35:52)

Is aayat mein dekhein ke Hazrate Eisa alaihissalam ne farmaya ke mera madadgar kaun hai aur ghairullah se madad talab ki

Quran mein hai:

"Madad karo ek dusre ki nek kaamo mein aur taqwa mein aur gunah wa zyadati par ek dusre ki madad na karo" (5:2)

Is aayat mein ek dusre ki madad karne ka hukm diya gaya hai

Quran mein hai:

"Agar madad karoge tum Allah ke deen ki madad karega wo tumhari" (47:7)

Is aayat mein khud Allah Ta'ala ne jo ghani hai, apne bando se madad talab farmai hai

Meesaq ke roz Allah Ta'ala ne tamam ambiya ki rooho se ahad liya:

"Tum in par laana aur inki madad karna" (3:81)

Maloom hua ke Allah ke bando ki madad meesaq ke din se hukm hai

Allah ta'ala farmata hai:

> "Madad talab karo saath sabr aur namaz ke" (2:153)

Is mein hukm diya gaya hai ke namaz aur sabr se madad haasil karo, namaz aur sabr bhi to ghairullah hain

Hazrate Zulqarnain ka bayaan Quran mein maujood hai ke aapne deewar banane ke liye logon se madad li

Allah ta'ala farmata hai:

> "Aye nabi, rab ne aapko apni madad aur musalmano ke zariye quwwat bakhshi" (10:62)

farmata hai:

> "aye nabi aapko Allah aur mutee musalman kaafi hain" (8:64)

farmata hai:

> "Yaani rasool ke madadgar Allah aur Jibreel aur muttaqi musalman hain baad mein firishte unke madadgar hain" (66:4)

Hazrate Moosa alaihissalam ko jab tableegh ke liye firaun ke paas jaane ka hukm hua to arz kiya:

> "Khudaya mere bhai ki nabi bana kar mera wazeer kar de meri pusht ko inki madad se mazboot kar de" (20:30)

Rab ne ye nahin farmaya ke tumne mere ilawa kisi aur ko sahara kyun banaya main to kaafi hoon, balki unki darkhwast manzoor farma li, maloom hua ke bando ka sahara lena sunnate ambiya hai

Hazrate Rabia se Huzoor alaihissalam ne farmaya kuchh maang lo, maine kaha ke main aap se jannat mein aapki humrahi maangta hoon, farmaya kuchh aur mangna hai? kaha nahin sirf yahi, farmaya ke apne nafs par zyada nawafil se meri madad karo (Mishkaat) Isse saabit hua ke Huzoor alaihissalam se Hazrate Rabia ne jannat maangi to Huzoor alaihissalam ne ye na farmaya ke tumne khuda ke siwa mujhse jannat maangi aur shirk kiya balki farmaya wo to manzoor hai aur kuchh mangna hai to maang lo, ye ghairullah se madad mangna hi to hai, phir maza ye hai ke Huzoor alaihissalam ne bhi farmaya ke tum bhi is kaam mein meri madad karo zyada nawafil padh kar, ye bhi ghairullah se madad talab karna hai, isi hadees ke tehat Allama Shaykh Abdul Haq Muhaddise Dehelvi likhte hain:Huzoor alaihissalam ne farmaya kuchh bhi maang lo aur ye sawal mutlaq hai, yahan kisi khaas cheez ki qaid nahin lagai, maloom hota hai ke saara muamla Huzoor ke haath kareemana mein hai, jo chahein jis ko chahein apne rab ke hukm se de dein kyunki dunya wa aakhirat aap hi ki sakhawat se hai aur lauho qalam ka ilm aapke uloom ka hissa hai agar

dunya wa aakhirat ki khair chahte ho to inke aastane par aao aur jo chaho maang lo

Hashiya Mishkaat mein hai ke nabi alaihissalam wa deegar ambiya -e- kiraam ke ilawa aur ahle quboor se dua mangne ka bahut se fuqaha ne inkar kiya hai aur mashaikhe sufiya aur baaz fuqaha ne isko saabit kiya hai, Imam Shafai farmate hain ke Moosa Kazim ki qabr par dua qubool hoti hai aur Imam Ghazali farmate hain ke zindagi mein jisse madad maangi ja sakti hai usse baade wafat bhi madad maangi ja sakti hai

Is ibarat se maloom hua ke ambiya se madad mangne mein to kisi ko ikhtelaf nahin, auliyaullah ki quboor se mangne ke baare mein ikhtelaf hai, zaahir been ne inkar kiya sufiya aur fuqaha -e- ahle kashf ne jaaiz farmaya

Hisne Haseen safha 202 mein hai:
Jab madad lena chahe to keh aye Allah ke bando meri madad karo, aye Allah ke bando meri madad karo, aye Allah ke bando meri madad karo
Isi ki sharah mein Mulla Ali Qari farmate hain:
yaani jab kisi ka jaanwar jungle mein bhaag jaaye to aawaz do ke aye Allah ke bando use rok do aur madad karne waale bando se muraad ya to firishte hain ya

musalman ya jinn ya rijalul ghaib yaani abdaal muraad hain
phir farmate hain ye hadees hasan hai, musafir ko is hadees ki sakht zaroorat hai aur ye amal mujarrab hai

Shah Abdul Azeez farmate hain:
Samajhna chahiye ke kisi ghair se madad mangna bharose ke tariqa par ke usko madade ilahi na samjhe haraam hai aur agar tawajjo haq ki taraf hai aur usko Allah ki madad ka ek mazhar jaan kar aur Allah ki hikmat aur karkhana asbaab jaan kar usse zaahiri madad maango to irfaan se door nahin hai aur shariat mein jaaiz hai aur isko ambiya auliya ki madad kehte hain lekin haqeeqat mein ye haq ta'ala ke ghair se madad mangna nahin hai lekin uski madad se hai

Agar fuqaha ka kalaam jama kiya jaaye jis mein unhone Huzoor alaihissalam se madad mangi hai to iske liye daftar darkaar hain, Imam Shafai farmate hain jab mujhe koi haajat pesh hoti hai to Imam Abu Hanifa ke mazaar par aata hoon unki barkat se kaam ho jaata hai

Nuzhatul khaatir musannifa Mulla Ali Qaari mein Ghause Paak ka ye farmaan naqal kiya gaya hai:
Jo koi ranjo gham mein mujhse madad maange to uska ranjo gham door hoga aur jo sakhti ke waqt mera naam

le kar pukare to wo shiddat dafa hogi aur jo kisi haajat mein mujhe rab ki taraf wasila banaye to uski haajat poori hogi phir isi jagah hai ke Huzoor Ghause Paak namaze ghausiya ki tarkeeb batate hain ke do rakat nafal padhe, har rakat mein 11-11 baar surah ikhlas padhe, salam pher kar 11 baar salaato salam padhe phir baghdad ki taraf (janibe shimal) 11 qadam chale har qadam par mera naam le kar apni haajat talab kare aur do sher padhe

Ye likhne ke baad Mulla Ali Qaari farmate hain ke baaraha is namaze ghausiya ka tajriba kiya gaya durust nikla, kahiye ke Huzoor Ghause Paak musalmano ko taleem dete hain ke musibat ke waqt mujhe pukaro aur hanafiyo ke bade aalim Mulla Ali Qaari ise bila tardeed naqal farma kar farmate hain ke is ka tajriba kiya gaya hai aur ye bilkul sahih hai, maloom hua ke buzurgo se baade wafat madad mangna jaaiz aur faidemand hai

Yahan tak to humne Qurani aayaat aur ahadees aur aqwale fuqaha mashaikh se suboot pesh kiya, ab khud mana karne waalo ka haal bhi mulahiza farmayein:
Maulvi Mahmood Hasan saheb deobandiyo ke shaykhul hind apne tarjuma -e- quran mein suratul fatiha ke tehat likhte hain ke "haan agar kisi maqbool bande ko wasita -e- rahmate ilahi aur ghair mustaqil samajh kar madade zahiri usse maange to ye jaaiz hai

ke ye madad dar haqeeqat Allah ta'ala ki hi madad hai, bas faisla hi kar diya, yahi humara daawa hai ke koi musalman bhi kisi nabi ya wali ko khuda nahin maanta, na khuda ka farzand mahaz wasila jaanta hai

Qasida Burda ke ash'aar aur wo ash'aar ke jin mein Huzoor alaihissalam se madad ki darkhwast ki gai hai, aise ash'aar padhne ke baare mein deobandi Rasheed Ahmad Gangohi ne likha ke ye makroohe tanzeehi hain kufro fisq nahin, in dono ibarato mein Huzoor alaihissalam se madad mangne ko kufro shirk nahin balki jaaiz aur zyada se zyada makroohe tanzeehi bataya gaya hai, Maulvi Qasim Nanotwi ne apne qaside mein khud kaha hai ke "madad kar aye ahmadi ke tere siwa nahin hai qasim bekas ka koi haami kaar" is mein Huzoor alaihissalam se madad maangi gai hai aur arz kiya hai ke aapke siwa mera koi haami nahin yaani khuda ko bhul gaye?

Haaji Imdadullah Saheb farmate hain:

Jahaz ummat ka kar diya hai haq ne aapke haatho
Tum ab chaho dubao ya tairao Ya RasoolAllah

Fatawa Rasheediya mein hai ke ye jo baaz riwayato mein aaya hai ke "Aye Allah ke bando meri madad karo" to ye kisi mayyit se madad mangna nahin balki Allah ta'ala ke kuchh bande hain jo is kaam ke liye hain

yaani jungalo mein kuchh aise Allah ke bande hain jo madad ke liye rakhe gaye hain
Is ibarat se maloom hua ke jungalo mein kuchh bande isiliye rehte hain ke madad karein, inse madad mangna jaaiz hai, humara mudda bhi yahi hai ke Allah ke bando se madad talab karna jaaiz hai, raha ye ke Huzoor alaihissalam madad farma sakte hain ya nahin to is par hum bahut kuchh arz kar chuke hain aur aainda aqali dalail mein bhi bayaan karenge

Maulvi Ashraf Ali Thanvi ki seerat par likhi gai kitab Nushrat Teeb dekhein, iske aakhir mein ek arabi qaside ka tarjuma likha hai jis mein Huzoor alaihissalam se madad maangi gai hai:

Dastageeri kijiye mere nabi,
Kashmakash mein tum hi ho mere wali
Juz tumhare hai kahan meri panah,
Fauje kulfat mujh pe aa ghalib hui
Ibne Abdullah zamana hai khilaf
Aye mere maula khabar lijiye meri

Dusra Baab

Auliya se madad mangne ka aqali suboot

Dunya aakhirat ka numoona hai aur yahan ke karobaar wahan ke karobaar ka pata dete hain isliye Allah ne hashro nashr aur rab ki uluhiyat ko dunyawi misalo se saabit farmaya hai, ab aap dunya mein dekhein to badshah har kaam apne haath se nahin karte balki saltanat ke kaamo ke liye muhkame bana dete hain aur sab mein logon ko tainat kar diya jaata hai, har kaam badshah ki mansha aur marzi se hota hai lekin bila wasita, uske haath se nahin hota, aisa nahin hai ke badshah majboor hota lekin raub ka taqaza yahi hai ke har kaam khuddam se liya jaaye aur riaya ko hidayat hoti hai ke apni zarooriyaat ke mutabiq muqarrar karda hukkam se kaam lo, beemari mein shifa khana ja kar doctor se kaho, muqaddimaat mein kutchehry jaao, ab ye badshah ki baghawat nahin balki uske hukm par hi amal hai ab isi tarah jaan nikalne ke liye Hazrate Izrayeel alaihissalam hain, Isi tarah insan ki hifazat, rizq pahunchana, barish karna, maao ke pet mein bachho ki soorat banana aur kai kaam firishto ke supurd hai, isi tarah aalam ke intezam ko apne maqbool bando ke sipurd kiya aur unko ikhteyaraate khusoosi ata farmaye

Quraano hadees is par shahid hain:
Hazrate Jibreel ne Hazrate Maryam se kaha:

> Tarjuma: "Aye Maryam, Main tumhare rab ka qasid hoon, aaya hoon taaki tum ko paak farzand doon" (19:19)

Maloom hua ke Hazrate Jibreel beta dete hain

Hazrate Eisa alaihissalam farmate hain:

> Tarjuma: "Main tumhare liye mitti se parinde ki shakl bana kar us mein phoonkta hoon to wo khuda ke hukm se parinda ban jaata hai" (3:49)

Maloom hua ke Hazrate Eisa alaihissalam Allah ke hukm se be jaan ko jaan dete hain

Quran mein hai:

> Tarjuma: "Farma do ke tum ko malikul maut wafat denge jo tum par muqarrar diye gaye hain" (32:11)

Maloom hua ke Hazrate Izrayeel jandaar ko bejaan karte hain, is tarah ki aur bhi kai aayatein hain jin mein khudai kaamo ko bando ki taraf mansoob kiya gaya hai

In sab se maloom hota hai ke ye shirk aur kufr nahin, ise khuda ki baghawat nahin kaha ja sakta, ye to ayen khuda ki hi ita'at hai, Dekhiye 50 namazein 5 kaise hui, is mein Hazrate Moosa alaihissalam ki madad shamil hai aur baade wafat bhi Allah ke pyaare madad

farmate hain, raha mushrikeen ka buto se mangna to ye khula shirk hai, wo log buto ko khudai mein shareek maante hain isi tarah eisai Allah Ta'ala ke liye awlaad maante hain, Deobandiyo ko dekhiye ke madrase ko chanda dene waalo ko muaawin aur madadgar maante hain, Ganga ke paani ki tazeem karna kufr hai magar aabe zam zam ki tazeem imaan, mandir ke patthar ki tazeem shirk hai magar maqame ibrahim ki tazeem imaan halanki wo bhi patthar hai, ye farq karna zaroori hai

Baab: Ghairullah se madad par aitrazaat

Pehla aitraz:

Mishkaat mein hai ke Huzoor alaihissalam ne Hazrate Fatima se farmaya ke main tumhari madad nahin kar sakta lihaza jab aapne apni beti se ye kaha to dusro ki madad kyun karenge?

Jawab:

Ye awwal tableegh ka waqiya hai aur iska ye matlab hai ke aye Fatima agar tumne imaan qubool na kiya to Allah ke muqable mein tumhein azaab se nahin bacha sakta, Musalmano ki Huzoor alaihissalam har jagah madad farmayenge, Allah Ta'ala farmata hai:
Tarjuma: "Parhezgaro ke siwa saare dost qiyamat mein ek dusre ke dushman ho jayenge", Huzoor alaihissalam

kabeera gunah waalo ki bhi shafa'at farmayenge, girto ko sambhalenge, Shami mein hai ke Huzoor alaihissalam ne farmaya ke qiyamat mein saare rishte toot jayenge siwa mere nasab aur rishte ke, waqai deobandiyo ki Huzoor alaihissalam madad na farmayenge, hum chunki bihamdillah musalman hain humari madad farmayenge

Dusra aitraz:

Quran mein hai ke aye Allah hum teri hi ibadat karte hain aur tujh se hi madad mangte hain (Fatiha)
Isse maloom hua ke ibadat ki tarah madad mangna bhi khuda ki tarah khaas hai

Jawab:

Is jagah madad se muraad haqeeqi madad hai, yaani haqeeqi karsaaz samajh kar tujhi se madad mangte hain aur raha bando se madad mangna to wo mahaz wasita faize ilahi samajh kar hai jaisa ke Quran mein kai aayatein hain, Agar wo maana liya jaaye jo mukhalifeen bayaan karte hain to phir Allah ne ye bhi farmaya hai ke hukm sirf usi ka hai to dunya ke hukkam ko manna bhi shirk ho jayega aur phir Allah ne farmaya ke wahi malik hai to apni kisi cheez ka khud ko malik batana bhi shirk hoga, Iska sahih matlab yahi hai ke Allah haqeeqi hai aur bande uski ata se

Jis tarah se ye shirk batate hain aise to koi bhi shirk se nahin bacha, ab bhi madrasa ke chande ke liye maldaaro se madad li jaati hai, insan ki paidaish se le kar dafn hone tak balki qiyamat tak banda madad ka muhtaj hai, daai ki madad se paida hue, maa baap ki madad se parwarish paai, ustad ki madad se ilm seekha, rishtedaro ki talqeen ki madad se dunya se imaan ke saath gaye, phir ghassal aur darzi ki madad se ghusl mila aur kafan pehna, logon ki madad sw qabr ki khudai hui, musalmano ki madad se dafn hua aur unhi ki madad se isaale sawaab phir hum kis moonh se keh sakte hain ke hum kisi se madad nahin maangte

Teesra aitraz:

Allah farmata hai ke uske siwa koi wali aur madadgaar nahin

Jawab:

Yahan waliullah ki nafi nahin, balki yahan nafi un buto ki hai jinhein kafiro ne apna madadgaar banaya tha aur waliyo ko to Allah ne wali banaya hai, is mein bahut farq hai, agar koi shakhs khud ko hakim maan le to ye ek jurm hai lekin jise ye mansab diya jaaye to wo hakim hai

Jab Allah Ta'ala ne Hazrate Moosa alaihissalam ko hukm diya ke firaun ke paas jaao to Hazrate Moosa alaihissalam ne apne bhai ke zariye madad chahi to kya

Allah kaafi na tha ke ye arz ki?

Chautha aitraz:

Durre mukhtar mein hai ke "Shay'an lillah" kehna kufr hai lihaza Ya Abdal Qadir shay'an lillah kehna bhi kufr hua

Jawab:

Shay'an lillah ka yahan ye maana hai ke Allah ke liye kuchh do Allah tumhara muhtaj hai jaise kaha jaata hai ke yateem ke liye do to ye maana kufr hai lekin Shami ne iski sharah mein farmaya ke agar iske sahih maana ki niyyat se kahe ke Allah ke liye mujhe kuchh do ye jaaiz hai aur humare nazdeek shay'an lillah ka yahi matlab hai

Panchwa aitraz:

Wo kya hai jo nahin milta khuda se
Jo tum maangte ho auliya se

Jawab:

Wo chanda hai jo nahin milta khuda se
Jise tum maangte ho aghniya (maldaaro) se
tawassul kar nahin sakte khuda se
use hum maangte hain awliya se

Chhata aitraz:

Hum khuda ke bande hain to ghair ke paas kyun jaayein, uske bando ko chahiye ke usse haajat talab karein

Jawab:

Hum khuda ke hukm se khuda ke bando ke paas jaate hain, Quran bhej raha hai, iska suboot diya ja chuka hai

Saatwa aitraz:

Hazrate Ibrahim alaihissalam aag mein pahunchne waale the aur aise mein unhone Hazrate Jibreel ke kehne ke baad bhi madad na maangi

Jawab:

Ye waqte imtehan tha, andesha tha ke harfe shikayat moonh se nikalna rab ko napasand hoga isiliye us waqt aapne khuda se bhi dua na ki aur Hazrate Jibreel se farmaya ke tum se kuchh haajat nahin aur jisse hai wo khud jaanta hai, jaise ke Huzoor alaihissalam ne Imam Husain ki shahadat ki khabar di magar ise dafa karne ke liye koi dua na ki, na Hazrate Ali ne aur na Hazrate Fatima ne

Aathwa aitraz:

Zindo se madad maangna jaaiz hai, murdo se nahin kyunki zinda mein madad ki taaqat hai murda mein nahin

Jawab:

Quran mein hai hum tujhse hi madad maangte hain, is mein zinda murda ka farq kahan hai? kya zinde ki ibadat jaaiz hai murde ki nahin? jis tarah ghaire khuda ki ibadat shirk hai ab chahe zinda ho ya murda aise hi madad bhi mutlaqan shirk honi chahiye

Moosa alaihissalam ne apni wafat ke dhaai hazaar saal ke baad ummate Mustafa sallallaho alaihi wasallam ki ye madad farmai ke shabe meraj mein 50 namazein 5 karwa di, istemdad ke munkireen ko chahiye ke 50 namazein padhein kyunki 5 mein ghairullah ki madad karein

Neez Quran farmata hai ke Allah ke wali zinda hai unhein murda na kaho, jab ye zinda hain to inse madad haasil karna jaaiz hua

Nawaa aitraz:

Buzurgane deen ko dekha gaya hai ke apne budhape mein chal phir bhi nahin sakte to phir aur baade wafat

be dasto pa hain phir aise kamzoro se madad lena buto ki tarah bekaar hai, wo to apni qabro se makkhi nahin hata sakte phir humari kya madad karenge

Jawab:

Ye tamam kamzoriya is khaaki jism par taari hoti hain, Rooh kamzor nahin hoti balki baade maut aur zyada qawi ho jaati hain ke qabr ke andar se baahar waalo ko dekhti hai aur qadmo ki aawaz sunti hai, khusoosan ambiya ki roohein ke har ghadi guzishta ghadi se behtar hoti hai, kafir to pattharo se madad maangte hain jin mein rooh nahin, Tafseere Roohul Bayaan mein hai ke Hazrate Khalid wa Amr ne zehar piya, Huzoor alaihissalam ne khaibar mein zehar khaya lekin uska asar us waqt na hua, wafat ke waqt aaya aur ye aap ne maqame haqeeqat mein piya tha aur zehar ka asar haqeeqat par nahin hota, qabr ki makkhi ki baat karte ho, in hazraat ko aalam ko palat dene ki quwwat hai magar is janib tawajjo nahin, khana -e- kaaba mein 300 baras but pade rahe, rab ne door na kiye to kya rab kamzor ho gaya ke apne ghar se najasat door na kar saka, rab samajh de

Duswa aitraz:

Hazrate Ali aur Hazrate Imam Husain mein agar khud taaqat hoti to dushmano se shaheed kyun hote? Jab ye khud shaheed ho gaye to humari kya madad karenge

Jawab:

Inke paas dafa -e- musibat ki taaqat to thi magar taaqat ka istemal na kiya, Imam Husain ki taaqat thi ke karbala mein hauze kausar mangwa lete nehre furaat ki kya haqeeqat hai magar raazi ba raza -e- ilahi the, dekho ramazan mein humare paas paani hota hai magar Allah ki raza ke liye nahin peete, jo aayatein buto ke liye naazil ki gai hain unhein ambiya aur auliya par chaspa karna bahut badi nadaani hai, Imam Husain ke nana ne apni ungliyo se baaraha paani bahaye hain aur ye paani jannat se aata tha

Bidd'at ki bahas

Pehla Baab

Bidd'at ke maana aur iski aqsaam

Bidd'at ke lughwi maana hain nai cheez, Qurane kareem farmata hai:

> "Farma do ke main naya rasool nahin hoon" (46:9)

Is aayat mein lafze bidd'at lughwi maana mein istemal hua hai

Mirqaat Sharhe Mishkaat mein hai ke Bidd'at wo kaam hai jo baghair guzri misaal ke kiya jaaye (yaani jiski misaal pehle na ho)

Ab bidd'at teen maana mein istemal hota hai, naya kaam jo Huzoor alaihissalam ke baad ijaad hua, khilafe sunnat kaam jo sunnat ko mitane waala ho, bure aqaid jo baad mein paida hue, pehle maana se bidd'at do qism ki hai, hasana aur sayyiah (yaani achhi aur buri), dusre do maana mein har bidd'at buri hai aur hadees mein inhi dono maano mein farmaya gaya ke har bidd'at gumrahi hai lihaza hadees aur aimma ke aqwaal ka aapas mein koi takraaw nahin

Bidd'at ke sharai maana hain ke wo aqaid aur wo kaam jo Nabi alaihissalam ke zamane mein na the, isse ye natija nikla ke bidd'ate sharai do tarah ki hain, ek amali aur ek etiqadi (aqeede se mutalliq) aur ye bure aqaid hain, jaise jabriya, qadriya, marjiya, chakdalwi, ghair muqallid aur deobandi wahabi ke aqaid bidd'at hain kyunki ye sab baad ko bane

Achhi Bidd'at ka suboot:

Allah ta'ala ne Quran mein eisaiyo ke dunya ko tark kar dene ke amal ko achhi bidd'at qarar diya aur jo ise nibha na sake un par itaab aaya lihaza isse maloom hua ke musalman mehfile milad waghaira par pabandi karein, Mishkaat mein hai ke jo shakhs humare deen mein wo aqeeda ijaad kare jo deen ke khilaf ho wo mardood hai, Saabit hua ke bidd'at aqeede ko farmaya gaya, isi Mishkaat mein hai ke hai ke Hazrate Ibne Umar radiallaho ta'ala anho se kisi ne kaha ke fulaan ne aapko salam bheja hai to farmaya ke mujhe khabar mili hai ke wo bidd'ati ho gaya hai agar aisa hai to usko mera salam na kehna, bidd'ati kaise hua? farmate hain: "Huzoor alaihissalam farmate the ke meri ummat mein zameen mein dhansna soorat badalna patthar barasna hoga qadriya logon mein"
maloom hua ke wo qadriya yaani taqdeer ka munkir ho gaya tha, usko munkir farmaya

Durre Mukhtar kitabus salaat baabul ummat mein hai: Bidd'ati imam ke pichhe namaz makrooh hai, Bidd'at us aqeede ke khilaf etiqad rakhna hai jo Huzoor alaihissalam maroof hain"
In ibaraat se maloom hua ke bidd'at naye aur bure aqaid ko kehte hain aur bidd'at aur bidd'ati ke baare meim ahadees mein jo sakht hukm aaya hai wo aqeede ke talluq se hai, Fatawa Rasheediya mein hai ke "Jis bidd'at mein aisi shadeed wayeed ho wo bidd'at fil aqaid hai jaise ke rawafiz khawarij"
Bidd'ate amali har wo kaam hai jo Huzoor alaihissalam ke zamane mein na thi chahe deeni ho ya dunyawi, khwah sahaba -e- kiraam ke zamane mein ho ya baad mein

Mirqaat mein hai ke bidd'at shariat mein us kaam ka ijaad karna hai jo ke Huzoor alaihissalam ke zamane mein na ho, Ash'atul Lam'aat mein bhi yahi hai ke jo kaam Huzoor alaihissalam ke zamane ke baad ijaad hua wo bidd'at hai
In ibarato mein na sahaba ke zamane ki qaid hai, na kaam ka lihaaz, jo kaam bhi ho deeni ya dunyawi wo bidd'at hoga chahe sahaba ke zamane mein ho, haan urfe aam mein ijadaate sahaba ko sunnate sahaba kehte hain bidd'at nahin bolte, ye urf hai warna Hazrate Umar Faruque ne taraweeh ki jama'at muqarrar farma kar kaha ke ye to bahut achhi bidd'at hai

Bidd'ate amali ki do qism hain, hasana aur saiyyah yaani achhi aur buri, bidd'ate hasana wo kaam hai jo kisi sunnat ke khilaf na ho, jaise mehfile milad aur deeni madaris aur naye naye umda khane, aur press mein deeni kitab wa kutub ka chhapwana aur bidd'ate saiyyah wo hai jo kisi sunnat ke khilaf ho ya kisi sunnat ko mitaane waali ho jaise ke ghair arabi mein jumuah ka khutba wa eidain ka padhna aur loudspeaker par namaz padhana ke is mein sunnat uth jaati hai

Mishkaat mein hai:
Jo koi islam mein achha tariqa jaari kare usko sawab milega, aur uska bhi jo us par amal karein aur uske sawab mein kuchh kami na hogi, aur jo shakhs islam mein bura tariqa jaari kare us par uska gunah bhi hai aur unka bhi jo us par amal karein aur unke gunah mein bhi kuchh kami na hogi, maloom hua ke islam mein kaare khair ijaad karna sawaab ka kaam hai aur bure kaam nikalna gunah ka kaam
Shami ke muqaddime mein hai ke ulama farmate hain ke ye hadeesein islam ke qanoon hain ke jo islam mein achha tariqa nikale to use us par amal karne waalo ka sawaab milega aur jo bura tariqa nikalega to saare pairwi karne waalo ka gunah milega

Mishkaat mein hai ke jo shakhs humare deen mein aisi raaye nikale jo ke deen se nahin hai to wo mardood

hai, deen se nahin hai ke maana ye hain ke deen ke khilaf hai, Ash'atul Lam'aat mein hai ke isse muraad deen ke khilaf aur deen ko badalne waali ho

Isi Mishkaat mein hai ke koi qaum bidd'at ijaad nahin karti magar sunnat uth jaati hai, lihaza sunnat ko lena bidd'at ke ijaad karne se behtar hai

Bidd'at ki mazeed qismein:

Ye to maloom ho chuka ke bidd'at do tarah ki hain, ek achhi aur ek buri, ab yaad rakhna chahiye ke bidd'ate hasana teen tarah ki hain, bidd'ate jaaiz, bidd'ate mustahab, bidd'ate wajib aur bidd'ate saiyyah do tarah ki hain, ek makrooh aur ek haraam, is taqseem ki daleel mulahiza ho:

Mirqaat mein hai:
Bidd'at ya to wajib hai jaise ilme nahaw ka seekhna aur usoole fiqh ka jama karna ya haraam hai jaise jabriya mazhab aur ya mustahab hai jaise musafir khano aur madraso ka ijaad karna aur har wo achhi baat jo pehle zamane mein na thi aur jaise aam jama'at se taraweeh padhna aur makrooh hai jaise masjido ko fakhriya zeenat dena aur ya jaiz hai jaise fajr ki namaz ke baad musafaha karna aur umda umda khano aur sharbato mein wus'at karna

Shami mein hai:
Haraam bidd'at waale ke pichhe namaz makrooh hai warna bidd'at to kabhi wajib hoti hai jaise ke dalail qaaim karna aur ilme nahaw seekhna aur kabhi mustahab jaise musafir khana aur madrase aur har wo achhi cheez jo ke pehle zamana mein na thi unka ijaad karna aur kabhi makrooh jaise ke fakhriya zeenat aur kabhi mubah jaise umda khane sharbato aur kapdo mein wus'at karna isi tarah jaame sagheer ki sharah mein hai"

In ibaraat se bidd'at ki 5 qismein bakhoobi waazeh hui, lihaza maloom hua ke har bidd'at haram nahin balki bidd'atein kabhi zaroori bhi hoti hain jaise ke ilme fiqh, usoole fiqh, Qurane kareem ka jama karna ya Qurane kareem mein ayerab lagana ya aaj kal Qurane kareem ka chhapna aur deeni madraso ke dars waghaira banana

Hashiya:

Is zamane mein ibadaat mein jo bidd'atein shamil hain unki fehrist lambi hai, koi bhi isse bacha hua nahin hai, ab yahan ghair muqallideen apni jaan bachane ke liye kehte hain ke hum ye sab deen samajh kar nahin karte, unka aisa kehna qabile qabool nahin kyunki wo ye sab sawaab ki niyyat se karte hain lihaza deen mein hi naya

kaam hua aur ye bidd'at hai, iski tafseel risala "deen samajh kar naya kaam bidd'at?" mein dekhein
(Abde Mustafa)

Latifa:

Ek maulvi saheb kahin nikah padhane gaye to dulhe ne sehra pehen rakha tha, maulvi saheb ne kaha ke ye sehra utaro, ye bidd'at hai, haraam hai, shirk hai, na nabi ne pehna, na sahaba ne pehna aur na tabayeen ne, sehra utaar diya gaya phir usne nikah padhaya to dulhe ke baap ne nazrana maulvi saheb ke haath mein diya, wo use apni jeb mein daalne waale the ke dulhe ne haath pakad liya aur kaha ke ye haraam hai, bidd'at hai, shirk hai kyunki na nabi ne liya, na sahaba ne liya aur na tabayeen ne liya to wo kehne laga ke ye to khushi ke paise hain, dulhe na kaha ke wo sehra bhi khushi ka tha, gham ka na tha, maulvi saheb sharm se doob gaye

Dusra Baab

Bidd'at ki taqseem par aitrazaat

Aitraz:

Bidd'at sirf deeni kaam ko kahenge jo Huzoor alaihissalam ke baad ijaad kiye gaye, dunyawi kaam ko nahin, lihaza mehfile milad waghaira bidd'at hai aur telephone, rail waghaira ki sawari bidd'at nahin

Jawab:

Deeni kaam ki qaid lagana mehaz apni taraf se hai, ahadeese sahiha aur aqwale ulama aur muhaddiseen ke khilaf hai, hadees mein hai ke har naya kaam bidd'at hai, is mein deeni ya dunyawi ki qaid nahin, agar maan liya jaaye ke hadees mein deeni baat ki qaid hai to phir deeni kaam isi ko to kehte hain jis mein sawaab mile, ab batao ke niyyate khair se pulaaw khana bidd'at hai ya nahin? neez deeni kaam ki qaid lagana aapke liye koi mufeed nahin, kyunki wahabiyo ka madrasa, wahan ka nisab, daura -e- hadees, tankhwa le kar mudarriseen ka padhana, imtehan aur tateelaat ka hona, aaj qurane paak mein ayerab lagana, quran wa bukhari chhapna, musibat ke waqt khatme bukhari karna waghaira sab bidd'at hain kyunki Huzoor alaihissalam ke zamane mein ye na the, bolo ye haraam hai ya halaal? sirf

mehfile milad aur fatiha shareef ne hi qusoor kiya hai? bas ye haraam baaqi sab kaam jaaiz?

Humne Maulvi Sanaullah Amritsari ko apne munazire mein kaha tha ke aap hazraat chaar cheezo ki sahih tareef kar dein jis par koi aitraz na ho jaame maane ho, to jis qadr chahein hum se inaam lein, bidd'at, shirk, deen, ibadat aur ab bhi apne rab ke bharose par kehte hain ke dunya ka koi bhi deobandi, koi bhi ghair muqallid koi bhi shirko bidd'at ki rat lagane waala in chaaro cheezo ki aisi tareef nahin kar sakta jisse uska mazhab bach jaaye, Aaj bhi in sab se ailane aam hai ke inki tareef kar dein lekin inse ye na ho sakega

Humne hadees pesh ki jis mein deen mein achhe naye kaam ko ijaad karne par sawaab ki bisharat hai to ab ye kehna ke har bidd'at gumrahi hai aur bidd'ate hasana ka koi wujood nahin is hadees ke khilaf hai neez Mirqaat, Ash'atul Lam'aat, Shami waghaira ki ibaratein pesh ki ja chuki hain ke bidd'at ki paanch qismein hain

Aitraz:

Mukhalifeen ka ye bhi kehna hai ke jo kaam sahaba, tabayeen ya taba tabayeen ke zamane mein ijaad hua wo bidd'at nahin baaqi in zamano ke baad jo ijaad hua wo bidd'at hai

Jawab:

Ye bhi dhoka hai isliye ke humne saabit kiya ke jo kaam Huzoor alaihissalam ke zamane ke baad hua wo bidd'at hai aur is mein sahaba ya tabayeen ke zamane ki qaid nahin, neez Hazrate Umar Faruque ne taraweeh ki jama'at dekh kar farmaya ke ye to badi achhi bidd'at hai, agar sahaba ke zamane mein naya kaam bidd'at nahin to Hazrate Umar ise bidd'at kyun keh rahe hain?

Qaida ye hai ke har cheez alsan mubah hai lihaza jab tak kisi ki mumanat saabit na ho tab tak use haraam kehna shariat par iftera hai aur wahabi yahi karte hain

Milad Shareef ki bahas

Pehla Baab

Milad shareef ka suboot

Pehle ye jaan lein ke milad shareef ki haqeeqat kya hai aur iska hukm kya hai? phir ye janna zaroori hai ke iske dalail kya hain? Milad shareef ki haqeeqat ye hai ke Huzoor alaihissalam ki wiladat ka waqiya bayaan karna ya Huzoor alaihissalam ki naat padhna, ab ye sab akele padha jaaye ya majlis mein ya khade ho kar ya baith kar jis tarah ho milad kaha jayega aur ye jaaiz wa mustahab aur bahut hi baaise barkat aur rahmate ilahi ke nuzool ka sabab hai

Hazrate Eisa alaihissalam ne dua ki thi ke hum par dastarkhwan nazil farma aur is din ko humare liye eid bana, aaj bhi eisai itwaar ke din eid manate hain ke isi din dastarkhwan naazil hua aur Huzoor alaihissalam ki tashreef aawari isse kahin badh kar nemat hai, lihaza unki wiladat ka din bhi eid ka din hai baaqi jo khurafaat milad ke naam par ijaad kar li gai hain wo zaroor najaiz hain aur aise mauqe par aise kaam karna sakht jurm hai unki islah honi chahiye lekin mehfile milad ko hi bidd'at qarar dena sarasar zyadati hai

Allah ta'ala farmata hai ke Allah ki nemato par uska shukr aur zikr karo, Huzoor alaihissalam dunya ki tamam nemato se badh kar hain lihaza iska charcha karna aayate kareema par amal hai, aaj kisi ke yahan beta paida ho to har saal uski wiladat par jashn manata hai phir Huzoor alaihissalam ke milad par khushi manana kyun mana hoga? khud rabbe kareem ne quran mein jagah jagah Huzoor alaihissalam ka milad bayaan farmaya, dekhein wo aayatein jin mein is tarah ka mazmoon hai ke humne tumko bheja, tum mein se bheja jo tumhari musibat dekhna nahin chahte, Allah ne musalmano par bada ehsan kiya lihaza maloom hua ke milad ka zikr karna sunnate ilahiyya hai, ab agar namaz mein imam in aayato ko padhe to ibadat mein milad hota hai, dekhiye ibadat mein qiyaam bhi ho raha hai aur aaqa ka milad bhi ho raha hai, khud kalima -e- tayyiba mein milad shareef ka zikr hai ke "Muhammad Allah ke rasool hain" aur "Rasool" ka maana hai bheja hua aur bhejne ke liye aana zaroori hai, is mein Huzoor ki aamad ka zikr ho gaya
Quran mein aur ambiya alaihimussalam ka bhi milad bayaan kiya gaya maslan Hazrate Eisa ki wiladat ke waqt ke waqiyaat rab ne bayaan farmaye, yahi to milad khwan bhi padhta hai ke Hazrate Aamina ne kis tarah Huzoor ki wiladat ke waqt muajizaat dekhe, Isi tarah Hazrate Moosa alaihissalam ki wiladat aur bachpan ke waqiyaat bayaan hue

Madarijun Nubuwwah waghaira mein farmaya ke saare paighambaro ne apni apni ummato ko Huzoor alaihissalam ki tashreef aawari ki khabrein di, Hazrate Eisa alaihissalam ka farman to quran mein maujood hai ke "Main aise rasool ki khushkhabri dene waala hoon jo mere baad tashreef layenge unka naame paak Ahmad hai"

Subhan Allah! bachhe ka naam paidaish ke saatwe roz rakha jaata hai magar wiladate paak ke 597 saal pehle Maseeh alaihissalam farmate hain ke unka naam Ahmad hai, ye sab milad hai, sirf farq itna hai ke un hazraate ambiya ne apni qaum ke majme mein Huzoor alaihissalam ki wiladat ki khabar di ke wo tashreef layenge aur hum aaj ye kehte hain ke wo tashreef le aaye

Allah ta'ala farmata hai:
"Allah ke fazlo rahmat par khoob khushiya manao"
Maloom hua ke fazle ilahi par khushiya manana hukme ilahi hai, aur Huzoor alaihissalam rab ki rahmat hain aur fazl bhi lihaza Huzoor alaihissalam ki wiladat ki khushi manana isi aayat par amal hai aur yahan khushi mutlaq hai, har jaaiz khushi mein dakhil hai lihaza milad ki sajawat waghaira sab baaise sawaab hain
Mawahibe Ladunya aur Madarijun Nubuwwah mein

hai ke Huzoor ki wiladat ke waqt malaika ne Hazrate Aamina ke ghar ke darwaze par khade ho kar salato salam arz kiya, haan shaitan ranjo gham mein bhaga bhaga phira, isse maloom hua ke milad manana aur is pe khada hona malaika ki sunnat hai, aise mein ghamgeen hona shaitan ka kaam hai, ab logon ko ikhteyar hai ke malaika waala kaam karein ya shaitan waala

Khud Huzoor alaihissalam ne mimbar par khade ho kar apni wiladat aur apne awsaaf bayaan farmaye jisse maloom hua ke ye Huzoor alaihissalam ki sunnat hai

Sahaba -e- kiraam ek dusre ke paas ja kar kaha karte the ke humein Huzoor alaihissalam ki naat sunao to maloom hua ke milad sunnate sahaba bhi hai chunanche Mishkaat mein hai ke Hazrate Ata ibne Yasaar farmate hain ke main Abdullah ibne Amr bin Aas ke paas gaya aur kaha ke mujhe Huzoor alaihissalam ki wo naat sunao jo ke taurait shareef mein hai unhone padh kar sunai, Isi tarah Hazrate Kaab Ahbaar ne kaha ke hum taurait mein Huzoor alaihissalam ki naat yun paate hain: "Muhammad Allah ke rasool hain, mere pasandeeda bande hain, na kuj khalq, na sakht tabiyat, unki wiladat makka mein aur hijrat tayyiba mein, unka mulk sham mein hoga aur unki ummat khuda ki bahut hamd karegi, ranj wa

khushi har haal mein khuda ka hamd karegi

Kafiro ne bhi milad manaya

Ye to maqbool bando ka zikr tha, kafiro ne bhi wiladate paak ki khushi manai aur kuchh na kuchh faida haasil kar liya, chunanche Bukhari mein hai ke jab Abu Lahab mar gaya to khwab mein uske ghar waalo ne use dekha aur puchha ke kya guzri to Abu Lahab bola ke tum se alahida ho kar mujhe koi khair na mili, haan mujhe is kalime ki ungli se paani milta hai kyunki isse maine apni laundi sobiya ko aazaad kiya tha, baat ye thi ke Abu Lahab, Hazrate Abdullah ka bhai tha, uski laundiya ne aa kar usko khabar di ke aaj tere bhai ke ghar beta hua hai (Muhammadur Rasoolullah), usne khushi mein us laundi ko ungli ke ishare se kaha je ja tu aazaad hai, ye sakht kafir tha jiski burai quran mein aa rahi hai magar is khushi ki wajah se Allah ne ye karam kiya ke jan dozakh mein wo pyasa hota hai to apni ungli ko choosta hai pyaas bujh jaati hai halanki wo kafir tha, hum momin, wo dushman tha, hum unke bande be daam, usne bhatije ke paida hone ki khushi ki thi na ke Rasoolullah ki, hum Rasoolullah ki wiladat ki khushi karte hain, wo kareem hain hum un ke bhikari to wo kya kuchh na denge

Madarijun Nubuwwah mein is waqiye ko bayaan

karne ke baad farmate hain ke is waqiye mein mawlood waalo (yaani milad manane waalo) ki badi daleel hai jo Huzoor alaihissalam ki shabe wiladat mein khushiya manate hain aur maal kharch karte hain, yaani abu lahab jo ke kafir tha jab Huzoor alaihissalam ki wiladat ki khushi aur laundi ke doodh pilane ki wajah se inaam diya gaya to us musalman ka kya hoga jo muhabbat aur khushi se bhara hua hai, aur maal kharch karta hai lekin chahiye ke mehfile milad shareef aam ki bidd'ato yaani gaane aur haraam baajo waghaira se khaali ho

Har zamane mein aur jagah ulama, auliya mashaikh aur aam musalman milad manate aaye hain, haramain shareefain mein bhi ye majlis munaqid ki jaati hai, jis mulk mein jaao musalmano mein ye amal paaoge, auliya ne iske bade bade fawaid bataye hain, hadees hai ke jis kaam ko musalman achha jaanein wo Allah ke nazdeek achha hai lihaza mehfile milad mustahab hai

Tafseer Roohul Bayaan mein hai ke Milad manana Huzoor alaihissalam ki tazeem hai jabki wo buri baato se khaali ho, Imam Suyooti farmate hain ke hum par wiladat ke shukr ka izhaar karna mustahab hai
Ibne Hajar Haitmi ne farmaya ke bidd'ate hasana ke mustahab hone par sab ka ittefaq hai aur milad shareef karna aur is mein logon ka jama hona bhi isi tarah bidd'ate hasana hai

Bade bade ulama aur fuqaha ne ise achha jaana hai jaise Imam Suyooti, Imam Ibne Hajar Haitmi, Imam Sakhawi, Ibne Jauzi, Hafiz Ibne Hajar waghairahum (Milad par ulama wa fuqaha ne mustaqil kitabein tak likhi hain aur iski tafseel bayaan ki hai, is par ittefaq hai ke ye jaaiz aur mustahab hai, baaise sawaab hai)

Aql ka taqaza

Aql ka bhi yahi taqaza hai ke milad bahut faidemand hai ke is se musalmano ke dil mein Huzoor alaihissalam ki muhabbat badhti hai aur wo is tarah ke milad mein Huzoor alaihissalam ki baatein hoti hain jinhein sun kar imaan taaza hota hai, isse Huzoor alaihissalam ki seerate paak ko bayaan kiya jaata hai

Mukhalifeen ke peer Haji Imdadullah Muhajir Makki saheb ne milad ko jaaiz wa baaise barkat farmaya hai, wo farmate hain ke mera tariqa ye hai ke mehfile milad mein shareek hota hoon balki barkat ka zariya samajh kar har saal munaqid karta hoon aur qiyaam mein lutf wa lazzat paata hoon

Hum urs ki bahas mein bayaan karenge ke bina daleel kisi amal ko makroohe tanzeehi bhi nahin kaha ja sakta, hurmat to bahut badi cheez hai aur mustahab hone ke liye itna kaafi hai ke musalman use achha jaanein, iska bayaan guzar chuka, mukhalifeen sirf ise

bidd'at keh kar nahin nikal sakte unhein chahiye ke haraam saabit karne ke liye daleele qatai pesh karein, sirf fatwe lagane se kaam nahin chalega

Milad par aitrazaat

Aitraz:

Mehfile milad bidd'at hai kyunki Huzoor ke zamane mein nahin hui aur na sahaba ne kiya

Jawab:

Milad ko bidd'at kehna nadani hai, hum pehle baab mein bata chuke ke asal milad sunnate ilahiyya, sunnate nabi, sunnate sahaba, sunnate salafe saliheen aur musalmano ka is par amal hai phir bidd'at kaisi? agar bidd'at ho bhi to ye haraam nahin balki wo bidd'at hai ke jo na sirf jaaiz balki mustahab aur kai fawaid ka majmua hai, bhala Huzoor alaihissalam ka zikr haraam kaise ho sakta hai

Aitraz:

Is majlis mein bahut si haraam baatein hoti hain lihaza ye haraam hai

Jawab:

Pehli baat to ye ke har majlis mein nahin hoti, balki

aksar nahin hoti, agar ye baatein kahin hoti hain to isse asal milad shareef yaani Huzoor alaihissalam ka zikr haraam kyunkar hoga, bahase urs mein hum saabit karenge ke kisi jaaiz ya sunnat mein haraam kaamo ke mil jaane se wo jaaiz ya sunnat haraam nahin hoga, ab agar dadhi munde quran padh rahe hain to quran padhna band karenge? hargiz nahin to agar dadhi munda milad padh raha hai to milad kyun band karein?

Aitraz:

Milad ki mehfil ki wajah se banda raat mein der se sota hai aur namaz qaza ho jaati hai lihaza ye mehfil haraam hui

Jawab:

Pehli baat to ye hai ke har jagah milad raat mein nahin hota, bahut si jagaho par din mein bhi hota hai, aur agar kahin raat mein hota hai to poori raat nahin hota balki 10-11 baje (bhi) mukammal ho jaata hai aur itna aise bhi log aam taur par jaagte hain aur agar der raat tak ho to bhi namaz ki pabandi karne waale subah namaz ke waqt jaag jaate hain jaise ke baaraha dekha gaya hai, ye milad ko rokne ka bahana hai, agar kisi ne milad mein shamil hone ke baad namaz qaza ki to is mein milad kyun haraam hoga? deeni madraso ke aur salaana jashn ke jalse raat tak hote hain aur nikah ki

mehfil raat mein hoti hai jis mein bahut der tak log jaagte hain aur rail ke safar mein jaagna padta hai to kya ye sab haraam ho jayenge? agar nahin to mehfile milad kyun haraam hogi?

Aitraz:

Shami aur Tafseerate Ahmadiya mein milad ko badtareen aur najaiz amal bataya gaya hai

Jawab:

Allama Shami ne milad ko najaiz nahin kaha balki naach gaane ko kaha hai, isi tarah Tafseerate Ahmadiya mein khel kood ke baare mein hai na ke asal milad ke baare mein

Aitraz:

Naat padhna haraam hai kyunki ye bhi gaane ki tarah hai

Jawab:

Naat kehna aur naat padhna behtareen ibadat hai, Huzoor alaihissalam ne khud sahaba se apni naat suni hai, Hazrate Hassan bin Saabit apne naatiya ash'aar Huzoor alaihissalam ki khidmat mein padha karte the aur Huzoor alaihissalam farmate ke "Allah, Hassan ki Hazrate Jibreel se imdaad kar"
(Dekhiye Mishkaat, Sher ka baab)

Aitraz:

Mehfile milad ke liye ek dusre ko bulana haraam hai, dekho logon ko nafal ki jama'at bhi mana hai to kya milad isse badh kar hai?

Jawab:

Majlise waaz, dawate walima, majalise imtehan wa mehfile nikah wa aqeeqa waghaira mein logon ko bulaya hi jaata hai to bolo ye haraam ho gaye ya halaal? agar kaho ke nikah waghaira faraize islami hain to tazeeme rasool sabse aham farz hai, lihaza iske liye bhi majma karna jaaiz hai, namaz par deegar halaat ko qiyas karna sakht jahalat hai, agar koi kahe ke namaz be wuzu mana hai lihaza tilawate quran bhi mana honi chahiye wo ahmaq hai ye qiyaas ma'al faariq hai

Aitraz:

Kisi ki yadgaar manana aur din tarikh muqarrar karna shirk hai aur milad mein dono hain lihaza shirk hai

Jawab:

Khushi ki yadgaar manana bhi sunnat hai aur din tarikh muqarrar karna bhi masnoon, ise shirk kehna inteha darje ki jahalat wa be deeni hai, Allah ne Moosa alaihissalam ko hukm diya ke bani israyeel ko wo din bhi yaad dilao jin mein un par Allah ki nematein utri

jaise firaun ka doobna, mann wa salwa waghaira, maloom hua ke jin dino mein Allah Ta'ala ne apne bando ko nematein di un dino mein yadgaar manane ka hukm hai

Mishkaat mein hai ke Huzoor alaihissalam se peer ke roze ke baare mein puchha gaya to farmaya ke isi din hum paida hue aur isi din hum par wahi ki ibteda hui, isse saabit hua ke peer ka roza isliye sunnat hai ke ye Huzoor alaihissalam ki wiladat ka din hai, isse maloom hua ke yadgaar manana sunnat hai

Jab Huzoor alaihissalam Madina tashreef laaye to yahoodiyo ko aashura ke din roza rakhte paaya, sabab puchha gaya to yahoodiyo ne kaha ke is din Hazrate Moosa alaihissalam ne firaun se najaat di thi, hum iske shukriya mein roza rakhte hain, to Huzoor alaihissalam ne farmaya "Hum Moosa alaihissalam se tum se zyada qareeb hain" aur khud bhi aapne us din ka roza rakha aur logon ko aashure ke roze ka hukm diya, shuru islam mein ye roz farz tha phir iski farziyat mansookh ho gai lekin istehbab ab bhi baaqi hai yaani mustahab hai, kisi ne Huzoor alaihissalam se kaha ke is mein yahoodiyo se mushabehat hai, is par Huzoor alaihissalam ne farmaya ke aainda saal zindagi rahi to do roze rakhenge yaani chhoda nahin balki ek din ka roza badha kar ahle kitab ki mushabehat se bach gaye

Ye namazein bhi ambiya ki yadgaar hain, Hazrate Adam ne dunya mein aa kar raat dekhi to pareshan hue aur subah ke waqt do rakat shukriya ke taur par ada ki, Hazrate Ibrahim ne apne bete ka fidya dumba paaya to chaar rakat namaz padhi, ye zuhar hui waghaira waghaira, maloom hua ke namazo ki rakaat bhi ambiya ki yadgaar hain, Hajj to awwal se aakhir tak Hazrate Ibrahim wa Haajira wa Ismail alaihimussalam ki yadgaar hai, na to wahan paani ki talash hai na shaitan ka qurbani se rokna phir bhi safa wa marwa ke darmiyan chalna aur shaitan ko kankar maarna badastoor waisa hi hai

Inke aur bhi aitrazaat hain jinse maloom hota hai ke inke paas koi daleele hurmat maujood nahin, yun hi ek chidh paida ho gai hai isiliye batil qiyasaat se haraam kehte hain magar yaad rahe

Mil gaye, mit'te hain, mit jayenge aada tere
Na mita hai na mitega kabhi charcha tera

Bahas Qiyaame milad ke baare mein

Qiyaam ka matlab hai khada hona, Is ummat se pehle kisi ki tazeem ke liye khade hona, ruku aur sajda karna sab jaaiz tha, Islam ne tazeeman khade hone aur baithne ko jaaiz rakha lekin tazeemi ruku aur sajde ko haraam kar diya, agar kisi ki tazeem ke liye jhuka to ye jaaiz nahin lekin agar kisi buzurg ka joota seedha karne ke liye ya haath paao choomne ke liye jhuka to ye jaaiz hai kyunki yahan jhukna to paaya gaya lekin ye ruku ya sajde ki niyyat se nahin

Pehla Baab

Milad ke qiyaam ke suboot mein

Qiyaam yaani khada hona 6 tarah ka hai, Qiyaame jaaiz, qiyaame farz, qiyaame sunnat, qiyaame mustahab, qiyaame makrooh, qiyaame haraam, hum har ek ke pehchanne ka qaida arz kiye dete hain jisse qiyame milad ka khud bakhud ho jayega ke ye qiyaam kaisa hai

(1) Dunyawi zaroorat ke liye khade hona jaaiz hai, iski saikdo misalein hain, khade ho kar imarat banana aur deegar dunyawi karobaar karna waghaira

(2) Panj waqta namaz aur wajib namaz mein qiyaam farz hai
(3) Nawafil mein khade hona mustahab hai
(4) Chand mauqo par khada hona sunnat hai, awwalan to kisi deeni azmat waali cheez ki tazeem ke liye khade hona isiliye aabe zam zam aur wuzu ke bache hue paani ko khade ho kar peena masnoon hai, Huzoor alaihissalam ke rauza -e- paak par Allah haaziri ka sharf ata kare to wahan namaz ki tarah haath baandh kar khada hona sunnat hai, Aalamgeeri mein hai:
Rauza ke samne aise khade hona jaise namaz mein khade hota hai aur us jamale paak ka naqsha zehan mein jamaye goya ke wo sarkar alaihissalam apni qabre anwar mein aaram farma hain, usko jaante hain aur uski baat sunte hain
Isi tarah momineen ki qabro par fatiha padhe to qibla ko pusht aur qabr ki taraf moonh kar ke khada hona sunnat hai, aalamgeeri mein hai ke "apne joote utaar de aur kaaba ki taraf pusht aur mayyit ki taraf moonh kar ke khada ho"

Rauza -e- paak, aabe zam zam, wuzu ka paani, qabre momin sab mutabarrak cheezein hain, inki tazeem mein qiyaam karai gai, dusre jab koi deeni peshwa aa jaaye to uski tazeem ke liye khade hona sunnat hai aur uske samne baithe rehna be adabi hai
Mishkaat mein hai ke jab Hazrate Saad ibne Muaaz

masjide nabawi mein aaye to Huzoor alaihissalam ne ansar ko hukm diya ke apne sardar ke liye khade ho jaao, ye qiyaam tazeemi tha aur Hazrate Saad unke sardar the

Mishkaat mein hai ke jab Huzoor alaihissalam majlis se uthte to sahaba khade ho jaate yahan tak ke Huzoor apni kisi biwi paak ke ghar mein dakhil ho gaye
Kutube fiqh mein iske ahkaam tafseel se bayaan kiye gaye hain

Huzoor alaihissalam ki tazeem ke liye Siddiqe Akbar radiallaho ta'ala anho haalate namaz mein imamat ke musalle se pichhe aa gaya aur muqtadi ban gaye aur beech namaz mein Huzoor alaihissalam imam hue
(Mishkaat, Baab Marzun Nabi)

Muslim shareef mein hai ke:
"Talha ibne Ubaidullah khade ho gaye aur daudte hue aaye mujhse musafaha kiya aur mubarak baad di"
Is jagah sharah nawawi mein hain ke isse saabit hua ke aane waale se musafaha karna, uski tazeem ko khada hona, uske milne ke liye daudna mustahab hai

Teesra ye ke jab koi apna pyaara aa jaaye to uske liye khada hona bhi sunnat hai, Huzoor alaihissalam jab Hazrate Khatoone Jannat ko aata dekhte to unke

khade ho jaate, isi tarah Huzoor alaihissalam jab Hazrate Fatima ke paas tashreef le jaate to aap bhi khadi ho jaati
Is tarah ke kai waqiyaat hain jinse saabit hota hai ke tazeem ke liye khade hona sunnat hai

(5) Chand jagah qiyaam makrooh hai, awwalan aabe zam zam aur wuzu se bache hue paani ke ilawa dusre paani ko peete waqt bila uzr khade rehna makrooh hai, dusre dunyadar ki tazeem ke liye khade hona makrooh hai, teesre kafir ki tazeem ke liye khade hona uski maldaari ki wajah se makrooh hai, chautha jo apni tazeem karwana chahta ho uski tazeem ke liye khada hona makrooh hai, apne liye qiyaam pasand karna
humne kai dalail se iska mustahab hona aur iski tafseel bayaan ki hai, mukhalifeen ke paas ek bhi daleele hurmat nahin mahaz apni raaye se haraam kehte hain

Dusra Baab

Qiyaam par aitrazaat

Aitraz:

Milad ka qiyam pehle teen zamano mein nahin tha, baad mein ijaad hua lihaza bidd'at hai aur isliye haraam hai, Huzoor ki wo tazeem ki jaaye jo sunnat se saabit hai, apni ijadaat ko is mein shamil na kiya jaaye

Jawab:

Bidd'at ka jawab to baaraha diya ja chuka hai ke har bidd'at haraam nahin, Ab rahi baat sirf sunnat se saabit tariqe se tazeem karne ki to ye qaida sirf Huzoor alaihissalam ke baare mein hai ya wahabiyo ke ulama ke baare mein bhi hai? unki tazeem ke liye station jaana, unke gale mein haar daalna aur phir unke liye juloos nikalna, jhandiyo se rasta aur jalsa gaah ko sajana, kursiya lagana, waaz ke waqt zindabad ke naare lagana, masnad aur qaleen bichhana waghaira is tarah ki tazeem ka aap koi suboot pesh kar sakte hain ke sahaba -e- kiraam ne aisi koi tazeem ki ho, nahin pesh kar sakte to bataiye ke ye tazeem haraam hai ya halaal lihaza aapka ye qaida ghalat hai, sahih ye hai ke sajda aur ruku jo mana hai uske ilawa jis zamane mein jaise raaij ho waise tazeem ki ja sakti hai

Mirqaat waghaira mein hai ke Imam Malik ne Madine mein kabhi ghode ki suwari na ki aur jab hadees bayaan karte to ghusl karte, khushbu lagate, umda libas pehente aur adab ke saath baith kar bayaan karte, ab ye batayein ke ye kisi sahabi ne ki thi? nahin! magar Imam Malik ka jazba -e- dil hai, ayen sawaab hai, Tafseer Roohul Bayaan mein hai ke ayaaz ke farzand ka naam Muhammad tha, Muhammad Sultan uska naam le kar pukarte the, ek roz ghusl khane mein ja kar farmaya ke: aye ayaaz ke bete paani laa, ayaaz ne arz kiya ke huzoor aisa kya hua ke aapne ghulamzade ka naam na liya, farmaya ke hum us waqt be wuzu the aur is mubarak naam ko be wuzu nahin liya karte, ab kahiye ke ye tazeem kahan se saabit hai? kahiye kya Sultan Mahmood aur Imam Malik ko sahaba se zyada ishqe rasool tha?

Aitraz:

Milad mein agar adab karna hai to shuru se aakhir tak khade kyun nahin rehte?

Jawab:

Ye to koi aitraz waali baat nahin hai, Agar kisi ko Allah taufuq de aur wo shuru se aakhir tak khada rahe to hum use mana nahin karenge, khwah har waqt khade ho ya baaz waqt khade rahe aur baaqi baithe rahe sab jaaiz hai, chunki awwal taa aakhir khada rehna

dushwar hoga isliye wiladate paak ke zikr ke waqt khade ho jaate hain, neez baithe baithe log ongh jaate hain to khade ho kar salaato salaam padha jaata hai taaki neend jaati rahe, kyun saheb! namaz mein aap baaz zikr to khade ho kar karte hain aur baaz ruku sajde mein aur baaz baith kar, har zikr khade ho kar kyun na kiya? aur attahiyyat mein to kalime par ungli uthane ka hukm hai to hazaar baar jab bhi kalima padhte ho to ungli kyun nahin uthate? Imam Bukhari ne baaz ahadees ko sanad ke saath bayaan kiya aur baaz ko taaleeqan, sab ko ek jaisa bayaan kyun na kiya? bhala in jaisi baato se hurmat saabit ho sakti hai

Aitraz:

Qiyaam ko logon ne zaroori samajh liya hai aur na karne waale par laan taan karte hain lihaza ye najaiz ho gaya

Jawab:

Ye musalmano par mahaz buhtan hai ke wo qiyame milad ko wajib samajhte hain, na kisi aalime deen ne aisa likha hai aur na taqreer mein kaha hai, awaam bhi yahi kehti hai ke ye sawaab ka kaam hai, Mishkaat mein hai ke Allah ke nazdeek achha kaam wo hai jo humesha ho agarche thoda ho, har kaare khair pabandi se karna mustahab hai, pabandi karna wajib hone ki alamat nahin, musalman har eid ko achhe kapde

pehente hain, har jumuah ko ghusl karte hain, khushbu lagate hain, madaris mein har ramazan wa jumuah mein chhutti karte hain, har saal imtehan lete hain, musalman har saal sote hain, har dopahar ko khana khate hain to kya in ko wajib samajhte hain? ab raha ye ke laan taan karna ya wahabi samajhna to iski wajah ye hai ke is zamane mein hindustan mein ye wahabiyo ki alamat ho gai hai, har zamane mein imaan waalo ki alamaat aur ahle kufr ki alamaat alag alag rahi hain aur ahle imaan ko ahle kufr ki alamaat se bachna zaroori hai, Har zamane mein sunni ki tareef alag alag alamaat ke saath ki gai hai maslan Imam Abu Hanifa se sawal kiya gaya to aapne farmaya ke (Sunni wo hai jo) Hazrate Ali wa Hazrate Usman se muhabbat rakhe, Hazrate Abu Bakr aur Hazrate Umar ko afzal jaane aur chamde ke moze par masah karna

Aitraz:

Kisi ki tazeem ke liye khade hona jaaiz nahin, Mishkaat mein hai ke jab sahaba Huzoor alaihissalam ko dekhte to khade na hote kyunki unhein pata tha ke ye Huzoor alaihissalam ko napasand hai
Aise hi dusri ahadees mein bhi hai

Jawab:

In ahadees mein mutlaq qiyaam se mana nahin kiya gaya warna pehle baab mein humne jo hadeesein

bayaan ki wo iske khilaf hongi, balki hasbe zel umoor se mumanat hai apne liye qiyaam chahna logon ka dast basta samne khada rehna aur peshwa ka ummeed mein baitha rehna, humne bhi likha hai ke is qism ke dono qiyaam mana hain

Ash'atul Lam'aat mein hai ke:
Khulasa ye hai ke qiyame tazeemi karna aur na karna zamana aur halaat aur ashkhaas ke lihaaz se mukhtalif hota hai isliye kabhi to sahaba ne Huzoor alaihissalam ke liye qiyaam kiya aur kabhi na kiya, maloom hua ke kabhi to sahaba Huzoor alaihissalam ki tashreef aawari par khade ho jaate the aur kabhi nahin, is mein humesha khade hone ki nafi hai

Fatiha, Teeja, 10wa, 40wa waghaira ki bahas

Badani aur maali ibadato ka sawaab dusre musalman ko bakhshna jaaiz hai aur ye pahunchta hai jis ka suboot qurano hadees aur aqwale fuqaha se hai, qurane kareem mein musalmano ko ek dusre ke liye dua karne ka hukm diya gaya, namaze janaza ada ki jaati hai, mishkaat mein hai ke Hazrate Saad ne kuwan khudwa kar farmaya ke ye Umme Saad ka kuwan hai, fuqaha ne isaale sawaab ka hukm diya hai, agar hum kisi ko apna maal de dein to wo uska malik ho jayega isi tarah sawaab bhi diya jaata hai lekin farq ye hai ke maal dene ke baad khud ke paas nahin bachta lekin sawaab dene ke baad khud ko bhi milta hai aur jitno ko bakhsha sab ko poora poora milta hai, isiliye nabaligh bachhe se tohfa lena jaaiz nahin magar sawaab lena jaaiz hai, isiliye musalmano ke bachhe maa baap ki tufaili jannat mein jayenge, baghair amal darajaat payenge

Fatiha, teeja, 10wa, 40wa waghaira isi isaale sawaab ki shaakhein hain, fatiha mein sirf ye hota hai ke tilawate quran jo ke badani ibadat hai aur sadaqa yaani maali ibadat ka jama kar ke sawaab pahunchaya jaata hai

Pehla Baab

Fatiha ke suboot mein

Tafseer Roohul Bayaan mein hai ke marwi hai ke jo shakhs quran khatm kare aur dua maange to uski dua par 4000 firishte aameen kehte hain phir uske liye dua karte hain aur maghfirat maangte rehte hain, shaam ya subah tak, yahi mazmoom nawawi ki kitabul azkaar mein bhi hai, maloom hua ke khatme quran ke waqt dua qabool hoti hai, aur isaale sawaab bhi dua hai lihaza us waqt khatm padhna behtar hai
Ash'atul Lam'aat mein hai ke mayyit ke marne ke baad saat din tak sadaqa kiya jaaye, isi Ash'atul Lam'aat mein hai ke jumerat ko rooh apne ghar aati hai aur dekhti hai ke uski taraf se log sadaqa karte hain ya nahin, isse maloom hua ke jahan saat din tak rozana rotiya khairat ki jaati hain aur humesha jumerat ko fatiha karte hain iski ye asal hai, anwaare saatia mein hai ke Huzoor alaihissalam ne Hazrate Ameere Hamza ke liye teesre aur saatwe aur chaliswe din aur chhate maah aur saal bhar baad sadaqa diya, ye teeja shashmahi aur barsi ki asal hai

Hazrate Mujahid se bariwayate sahih manqool hai ke buzurgane deen khatme quran ke waqt majma karte the aur kehte the ke us waqt rahmat naazil hoti hai

lihaza teeja wa chauthe ka ijtema sunnate salaf hai, Durre Mukhtar mein hai:
Hadees mein hai ke jo shakhs 11 baar surah -e- ikhlaas padhe phir uska sawaab murdo ko bakhshe to usko tamam murdo ke barabar sawaab milega, Shami mein isi jagah hai:
Jo mumkin ho quran padhe surah fatiha baqarah ki awwal aayaat padhe aur aayatul kursi aur surah yaseen aur surah mulk aur surah takasur aur surah ikhlas baarah ya gyarah ya saat ya teen dafa phir kahe ke ya Allah jo kuchh maine padha iska sawaab fulaan ya fulaan logon ko pahuncha

In ibaraat mein murawwaja fatiha ka tariqa bataya gaya hai, mukhtalif jagah se quran padhna aur phir dua karna, dua mein haath uthana sunnat hai lihaza haath uthaye aur phir is mein kisi bhi jaaiz khane ko sheerini banaya ja sakta hai, is mein koi muzaiqa nahin, khana samne rakh kar dua karne ki kasrat se ahadees maujood hain lihaza ise najaiz kehna bhi durust nahin, kai ahadees mein milta hai ke Huzoor alaihissalam ne apne samne khana rakh kar barkat ki dua farmai

Aqlan bhi fatiha mein koi haraj nahin ke ye do ibadato ka majmua hai, jab tilawate quran aur sadaqa jaaiz hai to phir in dono kaamo ko ek saath karna kaise haraam hoga aur phir halaal khane ki cheezo par quran padhne

se wo kaise haraam ho sakta hai? quran to musalmano ke liye rahmat aur shifa hai phir use zahmat qarar kyun dete ho? Huzoor alaihissalam ne bakre ko samne rakh kar apni ummat ki taraf se zibah kiya phir faqat samne rakhne se ye halaal cheezein kaise haraam ho sakti hain?

Dusra Baab: Fatiha par aitrazaat

Aitraz:

Fuqaha ne iska inkar kiya hai aur Qazi Sanaullah Panipatti ne to wasiyat ki thi jis mein apne liye ye sab karne ke liye mana kiya tha aur Huzoor alaihissalam farmate hain ke mayyit ka khana dil ko murda karta hai waghaira waghaira

Jawab:

Fuqaha ne isaale sawaab se mana nahin kiya hai balki mana is baat se kiya gaya hai ke mayyit ke liye rishtedaro aur padosiyo waghaira ki dawate aam ki jaaye aur hum bhi isse mana karte hain, ye dawat isliye mana hai ke ye dikhawe ke liye hai aur agar faqat faqeero ke liye khana banaya jaaye aur mayyit ko isaale sawaab kiya jaaye to sab ke nazdeek jaaiz hai, Shami mein hai:
"Mayyit waalo se dawat lena makrooh hai ke ye to

khushi ke mauqe par li jaati hai na ke gham ke mauqe par"
phir farmate hain:
"Agar ahle mayyit ne fuqara ke liye khana pakaya to achha hai, ye fatiha jaaiz hai"
Qaazi Sanaullah Panipatti ne inse hi mana farmaya tha, Imame Ahle Sunnat, Aala Hazrat ne is par ek mustaqil risala likha hai ke mayyit ka khana sirf fuqara ko khilaya jaaye

Aitraz:

Fatiha ke liye tarikh muqarrar karna najaiz hai, teeja, 10wa aur 40wa isliye najaiz hai

Jawab:

Iska jawab milad ke bayaan mein guzar chuka, Jaaiz kaam ke liye din aur waqt muqarrar karne ka sirf ye matlab hota hai ke us par log aasani se jama ho jaayein, isiliye Hazrate Abdullah bin Mas'ood radiallaho ta'ala anho ne apne waaz (taqreer) ke liye jumerat ka din muqarrar farmaya tha (Mishkaat, Kitabul Ilm), Bukhari ne to baari muqarrar karne ka baab bandha, ye mahaz aasani ke liye hota hai, aaj bhi madaris mein chhuttiyo aur imtehanaat ke liye waqt muqarrar kiya jaata hai, Is tarah waqt muqarrar karne se mayyit ko saal bhar beech beech mein sawaab pahunchte rehta hai

Shah Abdul Azeez likhte hain ke murde madad ke muntazir hote hain aur sadaqa, duayein aur fatiha uske bahut kaam aati hain

Aitraz:

Fatiha mein hinduo se mushbehat hai ke wo bhi apne murdo ki 13wi karte hain aur hadees mein hai ke kafiro ki mushabehat se bacho

Jawab:

Kuffar se har mushabehat mana nahin balki buri baato mein mana hai, phir ye bhi ho ke wo kaam kafiro ki deeni ya qaumi alamat ho taaki dekhne waala farq na kar paaye jaise dhoti, choti waghaira, ab hum aabe zam zam makka se laate hain aur hindu ganga jal laate hain, hum bhi moonh se khate hain aur hindu bhi moonh se khate hain, hum bhi paaon se chalte hain aur hindu bhi to kya ye sab mushabehat hai? ye sab band kar diya jaaye?

Namaze Janaza ke baad dua ki bahas

Pehla Baab

Namaze Janaza ke baad dua ka suboot

Musalman ke marne ke baad uske liye dua kabhi bhi ki ja sakti hai, Namaze janaza se pehle bhi aur baad bhi, ise shirk aur bidd'at kehna gumrahi hai
Mishkaat mein hai ke:
"Jab tum mayyit par namaz padh lo to uske liye khaas dua maango"
Isse saaf maloom hota hai ke namaz ke baad fauran dua ki jaaye, isi jagah Mishkaat mein hai:
"Huzoor alaihissalam ne janaza par surah -e- fatiha padhi", iski sharah mein Shaykh Abdul Haq Muhaddise Dehelvi ne likha hai ke mumkin hai ke Huzoor alaihissalam ne fatiha namaz se pehle ya namaz ke baad barkat ke liye padhi ho jaisa ke aaj kal riwaaj hai, Isse maloom hua ke Shaykh Abdul Haq Muhaddise Dehelvi ke zamane mein bhi iska riwaaj tha aur aapne ise najaiz nahin kaha balki isi par hadees ko mahmool kiya

Kanzul Ummal mein Ibrahim Hijri ki riwayat hai ke maine Ibne Abi Adna ko dekhe ke ye Baite Rizwan

waale sahabi hain ke inki beti ka inteqal hua phir un par chaar takbeerein kahi phir uske baad do takbeero ke fasila ki baqadr khade ho kar dua ki aur farmaya ke maine Huzoor alaihissalam ko aise hi karte hue dekha

Iske ilawa aur bahut se dalail hain, dua maangne ki har waqt takeed ki gai hai, phir dua kyun na maangi jaaye? Dua ibadat hai aur kisi waqt pabandi nahin hai ab chahe namaze janaza se pehle ho ya baad mein sab jaaiz hai

Dusra Baab: Dua par aitrazaat

Aitraz:

Wahi purana yaad kiya hua sabaq hai ke ye bidd'at hai aur har bidd'at haraam hai

Jawab:

Ye bidd'at nahin balki iski asal Huzoor alaihissalam ke qaulo fel se saabit hai, neez sahaba -e- kiraam ka is par amal raha aur fuqaha ne iski ijazat di aur agar maan bhi liya jaaye ke ye bidd'at hai to har bidd'at haraam nahin jaisa ke bidd'at ki bahas mein tafseel batai ja chuki hai

Aitraz:

Namaze janaza khud dua hai lihaza dobara dua kyun

maangein? dobara dua karna jaaiz nahin

Jawab:

Ye aitraz bilkul laghw (bekaar) hai, Namaze panjgana mein dua hai lekin unke baad dua karna sunnat hai aur hadeese paak mein hai ke zyada dua maango, ye sawal to aisa hai ke koi kahe khane ke baad paani na piyo kyunki khane mein paani maujood hai aur wo paani se hi paka hai

Aitraz:

Chunki dua maangne ki wajah se dafn mein der hoti hai aur ye haraam hai lihaza dua haraam hai

Jawab:

Ye aitraz bhi mahaz batil hai ke dua se der nahin hoti, isse zyada der to qabr ki tayyari mein lag jaati hai, ab batayein ke agar janaze ki namaz ho chuki ho aur qabr ki khudai mein waqt ho to kya ab dua karna haraam hoga? takheer dua ki wajah se nahin balki tayyari ki wajah se hai, isse zyada der ghusl waghaira aur qabristan tak aahista le jaane mein lag jaata hai aur dua mein sirf do se teen minutes lagte hain lihaza haraam kehna hai to tayyari ko aahista karne ko kehna hoga jo ke durust nahin, Inhein chahiyein ke bhagte hue jaayein aur jaldi phenk kar aa jaayein, Huzoor alaihissalam ki wafat do shamba ko hui aur aapko

chaar shamba ko dafan kiya gaya
Allama Shami likhte hain ke:
"Ye sunnat ab tak baaqi hai ke khalifa us waqt tak dafn nahin kiya jaata jab tak ke dusra khalifa na ban jaaye"
Isse maloom hua ke takheer wo mana hai jo dunyawi baato ki wajah se ho, deeni wajah se qadre jaaiz hai aur dua maangna bhi deeni kaam hai

Aitraz:

Namaze janaza ke baad dua ke liye khade rehne se fuqaha ne mana kiya hai

Jawab:

Is aitraz ke do jawab hain, ek ijmali aur dusra tafseeli, ijmali to ye hai ke is dua se mumanat ki teen wajhein hain, awwalan ye ke chauthi takbeer ke baad salam se pehle ho, duwum ye ke duayein zyada lambi na ho jisse ke kafan dafn mein bahut takheer ho, Isiliye namaze janaza jumuah ke intezar mein takheer karna mana hai, teesre ye ke isi tarah saf mein ba haisiyate namaz dua ki jaaye ke dekhne waala samjhe ke namaz ho rahi hai ye zyadati ke mushabe hai lihaza baad salam baith kar ya saf tod kar thodi der dua ki jaaye to bila karahat jaaiz hai, ye wujooh isliye nikaale gaye ke fuqaha ki ibaratein aapas mein na takrayein aur ye aqwaal ahadeese mazkoora aur sahaba -e- kiraam ke qaulo amal ke khilaf na ho

Tafseeli jawab hai ke kutube fiqh mein dua ki mumanat nahin balki khade ho kar dua karne se mana farmaya hai, hum bhi mana karte hain, is dua se dhoka hota hai ke namaze janaza zyada ho gai, isse maloom hua ke is tarah dua mangna mana hai ke jisse zyadati ka shubha ho, agar saf tod dein to haraj nahin, dekho namaz ke baad hukm hai ke saf tod kar sunnatein padhein taaki kisi ko dhoka na ho ke jama'at ho rahi hai to isse ye laazim nahin aata ke sunnatein padhna hi mana hain

Mazaar par gumbad banane ki bahas

Musalman do tarah ke hain, ek to aam musalman aur ek ulama wa mashaikh, Auliyaullah jinki tazeem wa tauqeer dar haqeeqat islam ki tazeem hai, aam musalmano ki qabro ko pakka karna ya in par gumbad banana chunki be faida hai isliye mana hai, haan us par mitti waghaira daalte rehna taaki nishan na mit jaaye aur fatiha padhi ja sake jaaiz hai, aur ulama, mashaikh aur auliya ki qabrein jahan par khalqat ka hijoom rehta hai, log wahan baith kar qurankhwani karte hain, unki aasaish aur sahibe qabr ki azmat ke liye uske aas paas saaye ke liye qubba waghaira banana shar'an jaaiz hai jiska suboot sahaba se hai aur aam musalman ke jinki qabr ko pukhta nahin karna chahiye agar wo pukhta kar di gai to use girana haraam hai, pehle mas'ale mein sab ka ittefaq hai ke aam musalmano ki qabr pakki na ki jaaye

Ikhtelaf baad ke do mas'alo mein hai ke, isliye iske do baab karte hain, pehle baab mein iska suboot aur dusre mein mukhalifeen ke aitrazaat ke jawabaat diye jayenge

Pehla Baab

Auliya ke mazaraat par imarat ka suboot

Is jagah teen umoor hain, ek to khud qabr ko pukhta karna, dusra qabr ko qadre sunnat yaani ek haath se zyada ooncha karna, teesra qabr ke aas paas imarat bana dena, phir qabr ko pukhta karne ki do sooratein hain, ek to qabr ka androoni hissa jo qabr se mila hua hai usko pukhta karna dusra qabr ka baahari hissa jo nazar aata hai use pakka karna

Qabr ke androoni hisse ko pakka karna, wahan eint lagana ya lakdi lagana mana hai haan wahan patthar ya cement lagaya jaaye to jaaiz hai kyunki lakdi aur eint mein aag ka asar hai, Qabr ka baahari hissa aam musalmano ke liye pakka banana mana hai aur khaas ulama wa mashaikh ke liye jaaiz hai, Qabr ka taweez ek haath se zyada ooncha karna mana hai aur agar aas paas chabootra ooncha kar ke us par taweez baqadre ek haath kiya to jaaiz hai, Qabr ke aas paas ya qabr ke qareeb koi imarat aam musalmano ki qabro par to mana hai aur fuqaha ulama ki qabro par jaaiz hai, dalail mulahiza farmayein:

(1) Mishkaat mein hai ke jab Huzoor alaihissalam ne Hazrate Usman bin Maz'oon ko dafn farmaya to unki

qabr ke sirhane ek patthar nasb farmaya aur farmaya ke hum isse apne bhai ki qabr ka nishan lagayenge aur isi jagah apne ahle bait ke murdo ko dafan karenge

(2) Bukhari mein taleeqan hai Hazrate Kharija farmate hain ke hum zamana -e- usman mein the, hum mein bada koodne waala wo tha jo Usman ibne Maz'oon ki qabr ko phalang jaata

Mishkaat ki riwayat se maloom hua ke Hazrate Usman bin Maz'oon ki qabr ke sirhane par patthar tha aur Bukhari se maloom hua ke khud qabre usman ka taweez us patthar ka tha aur ye dono riwayatein is tarah jama ho sakti hain ke wo patthar qabr se alag sar ke qareeb nahin balki sar ke paas hi qabr par nasb kiya gaya matlab ye ke qabr saari us patthar ki thi magar sirhane ka zikr kiya, in riwayato se saabit hua ke agar kisi khaas qabr ka nishan baaqi rakhne ke liye qabr oonchi kar di jaaye ya patthar waghaira se pakki kar di jaaye to jaaiz hai taaki maloom ho ke ye kisi buzurg ki qabr hai, isse pehle do mas'ale hal ho gaye neez fuqaha farmate hain ke agar koi zameen narm ho aur lohe ya lakdi ke sandooq mein mayyit rakh kar dafn karna pade to uske androoni hisse mein mitti se chaaro taraf kohgal kar do *(Shami, Aalamgeeri)*
Isse ye maloom hua ke qabr andar se kachhi honi chahiye, do masail saabit hue

(3) Mashaikhe kiraam, Auliya -e- izaam, Ulama -e- kiraam ke mazaraat ke ird gird ya uske qareeb mein koi imarat banana jaaiz hai, iska suboot Qurane kareem aur Sahaba -e- kiraam wa aam musalmano ke amal aur ulama ke aqwaal se hai, qurane kareem ne ashabe kahaf ka qissa bayaan farmate hue kaha "wo bole jo is kaam mein ghalib rahe ke hum to in ashabe kahaf par masjid banayenge" Roohul Bayaan mein hai ke yaani unhone kaha ke ashabe kahaf par aisi deewar banao jo unki qabr ko ghere aur unke mazaraat logon ke jaane se mahfooz ho jaayein, jaise ke Huzoor alaihissalam ki qabr shareef chaar deewari se gher di gai hai, magar ye baat na manzoor hui tab masjid banai gai, masjid ke baare mein Roohul Bayaan mein hai ke log is mein namaz padhein aur inse barkat lein, Qurane kareem ne un logon ki do baato ka zikr farmaya, ek to ashabe kahaf ke gird qubba aur maqbara banane ka mashwara karna dusra unke qareeb masjid banana aur kisi baab ka inkar na farmaya jisse maloom hua ke dono fel jab bhi jaaiz the aur ab bhi jaaiz hain jaisa ke kutube usool se sabit hai

Huzoor alaihissalam ko Hazrate Siddiqa ke hujre mein dafan kiya gaya, agar ye najaiz tha to sahaba -e- kiraam usko pehle gira dete phir dafn karte, Hazrate Umar ne apne daur mein uske ird gird kachhi einto ki gol deewar khinchwa di phir waleed ibne abdul malik ke

zamane mein Sayyiduna Abdullah ibne Zubair ne tamam sahaba ki maujoodgi mein us imarat ko nihayat mazboot banaya aur us mein patthar lagwaye

Bukhari shareef mein hai ke Hazrate Urwa radiallaho ta'ala anho farmate hain ke waleed bin abdul malik ke zamane mein rauza -e- rasool ki ek deewar gir gai to sahaba -e- kiraam uske banane mein mashghool hue, ek qadam zaahir hua to log ghabra gaye ke ye Huzoor alaihissalam ka paaon mubarak hai, Hazrate Urwa ne kaha ke Allah ki qasam ye Huzoor alaihissalam ka nahin balki Hazrate Umar ka qadam hai

Jazbul Quloob mein Shaykh Abdul Haq Muhaddise Dehelvi farmate hain ke 550 Hijri mein Jamaluddin Asfahani ne Ulama -e- kiraam ki maujoodgi mein sandal ki lakdi ki jaali us deewar ke aas paas banai aur 557 Hijri mein baaz eisai aabido ki shakl mein Madina munawwara aaye aur surang bana kar naashe mubarak ko zameen se nikalna chaha, Huzoor alaihissalam ne teen baar khwab mein badshah ko farmaya lihaza badshah ne un ko qatl karwaya aur rauza ke aas paas paani tak bunyaad khod kar seesa laga kar usko bhar diya phir 678 Hijri mein Sultan Qalaun Saalehi ne ye gumbade sabz jo ab tak maujood hai banwaya
In ibaraat se maloom hua ke rauza -e- paak sahaba -e- kiraam ne banwaya tha, Ab agar koi kahe ke ye to

Huzoor alaihissalam ki khusoosiyat hai to kaha jayega ke us rauza mein Siddiqo Umar radiallaho ta'ala anhuma bhi hain aur Hazrate Eisa alaihissalam bhi dafn honge lihaza ye khusoosiyat na rahi, Bukhari mein hai:
Hazrate Imam Hasan ibne Hasan ibne Ali radiallaho ta'ala anho ka inteqal ho gaya to unki biwi ne unki qabr par ek saal tak qubba daale rakha, Ye bhi sahaba ki maujoodgi mein sab ke saamne hua, kisi ne inkar na kiya, neez unki biwi ek saal tak wahan rahi phir ghar wapas aai jaisa ke isi hadees mein hai, isse buzurgo ki qabro par mujawaro ka baithna bhi saabit hua, yahan tak Qurano Hadees se saabit hua, ab fuqaha muhaddiseen aur mufassireen ke aqwal mulahiza ho

Roohul Bayaan mein hai ke:
"Ulama aur Auliya ki qabro par imarat banana jaaiz kaam hai jabki iska maqsad logon ki nigaho mein azmat paida karana ho taaki log us qabr waale ko haqeer na jaanein
Mirqaat mein hai:
"Pehle Ulama ne mashaikh aur ulama ki qabro par imarat banana jaaiz farmaya hai taaki unki ziyarat karein aur wahan baith kar aaram paayein"

Shaykh Abdul Haq Muhaddise Dehelvi farmate hain:
"Aakhir zamaan mein chunki aam log mahaz zaahir

been reh gaye, lihaza mashaikh aur sulaha ki qabro par imarat banane mein maslihat dekh kar ziyadati kar di taaki musalmano aur Auliyaullah ki haibat zaahir ho khaas kar hindustan mein ke yahan hindu aur kuffar bahut se dushmanane deen hain, in maqamaat ki ailan shaan kuffar ke raub aur ita'at ka zariya hai aur bahut se kaam pehle makrooh the aur aakhir zamana mein mustahab ho gaye

Shami jild awwal baabud dafn mein hai:
"Agar mayyit mashaikh aur ulama aur sadaate kiraam mein se ho to uski qabr par imarat banana makrooh nahin"

Durre Mukhtar, Tahtawi, Meezane Kubra waghaira kai kutub mein iski sarahat dekhi ja sakti hai, Aql bhi yahi chahti hai ke ye jaaiz ho, awwalan to ye dekha gaya hai ke aam kachhi qabro ka awaam ki nigaho mein na adab hota hai na ehtiram aur na zyada fatiha khwani na kuchh ehtimam balki log pairo se us ko raundte hain aur agar kisi qabr ko pakka paate hain aur gilaaf waghaira pada paate hain to samajhte hain ke ye kisi buzurg ki qabr hai, usse bach kar nikalte hain aur khud fatiha ke liye haath uth jaata hai, Ulama ko apna pehnawa waghaira aisa rakhna chahiye ke log unhein pehchanein aur unse apne masail puchhein aur isi tarah qabro mein jo buzurgo ki qabrein hain unhein

mumtaz rakha jaaye taaki awaam unse faiz haasil kar sake

Dusra Baab

Imarate quboor par aitrazaat

Mukhalifeen ke is par do bade aitraz hain, pehla to ye ke Mishkaat mein Muslim se hai ke Huzoor alaihissalam ne isse mana farmaya hai ke qabro ko pakka kiya jaaye aur us par imarat banai jaaye aur fuqaha farmate hain ke is hadees se mumanat saabit hai

Jawab: Qabr ko pukhta karne se mana hone ki teen sooratein hain, ek to ye ke qabr ka androoni hissa pakka kiya jaaye dusra ye ke aam musalmano ki qabrein pakki ki jaayein kyunki ye be faida hai, teesra ye ke qabr ki sajawat, takalluf ya fakhr ke liye pukhta kiya, ye teeno sooratein mana hain aur agar nishan baaqi rakhne ke liye kisi waliullah ki qabr pakki ki jaaye to ye jaaiz hai kyunki Huzoor alaihissalam ne Hazrate Usman bin Maz'oon ki qabr ko patthar se pakka kiya

Fuqaha ne isse mana hone ki wajah aur sooratein bata di hain aur jaaiz hone ki sooratein bhi, yahan koi takraao nahin, Mishkaat shareef mein hi hai ke "Aye

Allah meri qabr ko but na banana jis ki puja ki jaaye, us qaum par khuda ka sakht ghazab hai jisne apne paighambaro ki qabro ko masjid bana liya"
Isse maloom hua ke kisi qabr ko masjid banana aur us par imarat bana kar uski taraf namaz padhna haraam hai yahi is hadees se muraad hai, qabr par masjid banane ke ye maana hain ke uski ibadat ki jaaye ya kam az kam usko qibla bana kar uski taraf sajda kiya jaaye

Allama Ibne Hajar Asqalani farmate hain:
Baizawi ne farmaya ke jabki yahoodo nasara paighambaro ki qabro ko tazeeman sajda karte the aur usko qibla bana kar uski taraf namaz padhte the aur un quboor ko unhone but bana kar rakha tha lihaza is par Huzoor alaihissalam ne lanat farmai aur musalmano ko isse mana farmaya gaya

Humne taujeehein pesh kar di hain kyunki Sahaba -e-kiraam ne khaas qabro par imarat banai hai aur ye hadees jo pesh ki gai hai isse aitraz karne waalo ki pesh ki gai hadees ki sharah hai ke mana kis liye kiya gaya hai

Hazrate Umar radiallaho ta'ala anho ne Hazrate Zainab binte Jahash radiallaho ta'ala anha ki qabr par qubba banaya, Hazrate Aaisha ne apne bhai Abdurahman ki qabr par aur Hazrate Muhammad

ibne Hanfiya ne Abdullah ibne Abbas radiallaho ta'ala anhum ki qabr par qubba banaya aur rahi baat qabr par baithne ki to uske upar baithna mana hai aur mujawar banna jaaiz hai, mujawar usi ko kehte hain jo intezam rakhe qabr ka, darwaza band karne kholne ka kaam kare aur ye sahaba se saabit hai, Hazrate Aaisha radiallaho ta'ala anha Huzoor alaihissalam ki qabr ki mutazima aur chaabi waali thi, jab sahaba ko ziyarat karni hoti to unse hi khulwa kar ziyarat karte, aaj tak rauza -e- Mustafa par mujawar rehte hain, kisi ne unko najaiz na kaha

Dusra aitraz ye kiya jaata hai ke Abu Hayyaj se marwi hai ke mujhse Hazrate Ali ne farmaya ke kya main tum ko us kaam par na bhejoon jis par mujh ko Huzoor alaihissalam ne bheja tha wo ye ke tum koi tasweer na chhodo magar mita do aur na koi oonchi qabr magar us ko barabar kar do aur Bukhari mein hai ke Ibne Umar ne Abdurrahman ki qabr par qubba khema dekha pas aapne farmaya ke aye ladke isko alahida kar do kyunki in par inke amal saaya kar rahe hain, in dono hadeeso se maloom hua ke agar kisi ki qabr par imarat bani ho to use gira dena chahiye

Jawab: Jin qabro ko gira dene ka Hazrate Ali ne hukm diya wo kuffar ki qabrein thi, na ke musalmano ki, iski chand wajah hain, Pehli to ye ke Hazrate Ali ne

farmaya ke main tumko us kaam ke liye bhejta hoon jis kaam ke liye Huzoor alaihissalam ne bheja tha aur Huzoor alaihissalam ne jis waqt Hazrate Ali ko is kaam ke liye bheja tha us waqt musalmano ki qabrein ho hi nahin sakti, kyunki har sahabi ke dafn mein Huzoor alaihissalam shirkat farmate the aur koi bhi kaam sahaba -e- kiraam Huzoor alaihissalam se mashware ke bina nahin karte the lihaza us waqt mein jo musalmano ki qabrein bani wo ya to Huzoor alaihissalam ki maujoodgi mein bani ya aapse mashwara kar ke to wo kaunse musalmano ki qabrein thi jo ke najaiz ban gai aur usko mitana pada, haan eisaiyo ki quboor oonchi hoti thi

Bukhari shareef mein hai ke Huzoor alaihissalam ne mushrikeen ki qabro ka hukm diya pas ukhed di gai, Bukhari shareef mein ek baab is tarah hai ke "Kya mushrikeene zamana -e- jahiliyat ki qabrein ukhed di jaayein" aur iski sharah mein Hafiz Ibne Hajar farmate hain ke:
"yaani maa siwa ambiya aur unki itteba karne waalo ke kyunki un ki qabrein dhaane mein unki ihanat hai"
Dusri jagah farmate hain:
"Is hadees mein is par daleel hai ke jo qabristan mulk mein aa gaya us mein tasarruf jaaiz hai aur purani qabrein ukhaad di jaayein basharte ke muhtaram na ho"

Is hadees aur sharah se maloom ho gaya ke Hazrate Ali ko jin qabro ko ukhadne ka hukm hua tha wo musalmano ki nahin thi
Dusri baat ye hai ke hadees mein qabr ke saath tasweero ka zikr bhi hai, musalmano ki qabro mein tasweer kahan hoti hai, ye to kafiro ki qabro mein hoti hai, maloom hua ke kafiro ki qabrein hi muraad hain
Teesri baat ye hai ke farmaya qabro ko zameen ke barabar kar do jabki muslamano ki qabro ko sunnat hai ke zameen se ek haath oonchi rahe, isko bilkul zameen ke barabar karna khilafe sunnat hai lihaza manna padega ke wo qabrein kuffar ki thi warna tajjub hai ke Hazrate Ali qabro ko zameen ke barabar karwayein aur unke bete Muhammad ibne Hanfiya, Ibne Abbas radiallaho ta'ala anho ki qabr par qubba banayein, agar kisi aam musalman ki qabr oonchi ban bhi gai to bhi use niche nahin gira sakte ke is mein uski tauheen hai, Qurane kareem chhote size mein chhapwana mana hai lekin agar chhap jaaye to use na phenka jayega aur na jalaya jayega kyunki is mein Quran ki be adabi hai

Mazaraat pe phool, chadar chadhana aur charaga'n ki bahas

Is bahas mein teen masail hain, Qabro par phool daalna, chadarein chadhana aur charaga'n karna, Ulama -e- Ahle Sunnat ka farman hai ke phool daalna to har momin ki qabr par jaaiz hai khwah waliullah ho ya aam gunahgar musalman aur chadarein dalna ye auliyaullah ki qabro ke liye hai, awaam ki qabro par daalna jaaiz nahin ke ye be faida hai, qabr par charagh jalane mein tafseel hai, aam musalmano ki qabro par bila zaroorat jaaiz nahin aur zarooratan jaaiz aur auliyaullah ki qabro par unki shano azmat ke bayaan ke liye bhi jaaiz hai, zarooratein teen hain, ya to raat mein murde dafan karna hai raushni ki zaroorat hai jaaiz hai, qabr raste ke kinare par hai to isliye charagh jala dena ke kisi ko thokar na lage ya koi khabar pa kar fatiha padhe to jaaiz hai ya koi shakhs raat mein kisi musalman ki qabr par gaya wahan kuchh quran waghaira dekh kar padhna chahta hai raushni kare jaaiz hai, agar in mein se koi baat bhi nahin to charagh jalana fuzool kharchi aur israaf hai lihaza mana hai, mazaraat mein in mein se koi zaroorat na ho to bhi wali ki tazeem ke liye jaaiz hai khwah ek jalaye ya chand, mukhalifeen teeno baato ka inkar karte hain isliye is bahas ke do baab kiye jaate hain, pehle baab mein in ka suboot aur dusre baab mein is par aitrazaat

ke jawabaat diye jayenge

Pehla Baab: Suboot mein

Auliyaullah ke mazaraat sha'arillah hain yaani Allah ke deen ki nishaniyo mein se hain lihaza inki tazeem karne ka Quran mein hukm hai, Is tazeem mein koi qaid nahin hai, jis mulk aur zamane mein jis tarah raaij ho waise kiya ja sakta hai, in ki qabro par phool daalna, chadar chadhana aur charaga'n karna sab inki tazeem mein dakhil hai

Phool jab tar hai to us mein zindagi hai aur wo tasbeeh wa tehleel karta hai jisse mayyit ko sawaab hota hai ya mayyit ke azaab mein kami hoti hai, zaireen ko khushbu haasil hoti hai lihaza ye har musalman ki qabr par daalna jaaiz hai, agar murde ko azaab ho raha hai to iski tasbeeh ki wajah se kam hoga aur iski asal ek mash'hoor hadees mein hai jo Mishkaat waghaira mein hai ke Huzoor alaihissalam ka guzar do qabro ke paas se hua to farmaya ke in dono qabro ki mayyito par azaab ho raha hai, in mein se ek to peshab ke chheento se nahin bachta tha aur ek chughli karta tha phir aap ne ek darakht ki tehni ko tod kar dono qabro par rakh diya, logon ne arz kiya ke ye aapne kyun kiya? farmaya ke jab tak ye khushk na ho tab tak inke azaab mein kami rahegi

Kaha gaya hai ke isliye azaab kam hoga jab tak tar

rahengi tasbeeh wa tehleel karti rahengi, is hadees se ulama ne qabr ke aas paas Quran padhne ko mustahab farmaya hai kyunki Quran ki tilawat shaakh ki tasbeeh se zyada iski haqdar hai ke is se azaab kam ho, Ash'atul Lam'aat mein hai ke is hadees se ek jama'at ne daleel pakdi hai qabro par sabzi phool aur khushbu daalne par lihaza maloom hua ke qabr par phool daalna sunnat hai, Tahtawi ala maraqiyal falah mein hai:
"Humare baaz mutakhireen ashaab ne is hadees ki wajah se fatwa diya ke khushbu aur phool chadhane ki jo aadat hai wo sunnat hai"
In ibarato mein jo aaya hai ke baaz ne fatwa diya to iska matlab ye nahin hai ke baaz ise jaaiz samajhte hain aur baaz najaiz balki baaz ne sunnat kaha hai baaqi jaaiz hone ke to sab qaail hain, Fatawa Aalamgeeri, Shami waghaira mein kai jagah iske jaaiz hone ki sarahat maujood hai

Is hadees aur fuqaha ki ibarato se maloom hua ke kisi bhi musalman ki qabr par kisi bhi sabz cheez ka rakhna jaaiz hai, aam musalmano ko kachha rakhne mein ek achhi baat ye bhi hai ke barish ke paani se sabz ghaas ugengi aur phir usse mayyit ko faida pahunchega, Ashraf Ali Thanvi ne Islahur Rusoom mein to ye tak likha hai ke fasiqo aur gunahgaro ki qabro par phool daalna chahiye na ke auliya ki qabro par, auliya ki qabro par to azaab hai hi nahin

Ye khayaal rahe ke jo aamaal gunahgaro ki musibat ko door karte hain unhi aamaal se saliheen ke darajaat mein bulandi hoti hai, masjid ki taraf humara chalna humare gunah muaaf karwata hai aur saliheen ke darajaat ko buland karta hai, aise hi baaz duayein mujrimo ke gunah mitati hai to saliheen ke maratib badhati hai

Dusra hai chadarein daalna, Auliya ki qabro par chadarein daalna jaaiz hai, kyunki iski wajah se aam zayireen ki nigah mein sahibe qabr ki azmat zaahir hoti hai

Shami mein hai ke Fatawa Hujja mein hai ke qabro par gilaf parde makrooh hain lekin hum kehte hain ke aaj kal agar isse awaam ki nigah mein tazeem maqsood hota ke wo sahibe qabr ki haqarat na karein balki ghafilo ko isse adab khushu haasil ho to jaaiz kyunki amal niyyat se hai

Shami ki is ibarat ne faisla kar diya ke jo kaam auliya ki azmat zaahir karne ke liye ho wo jaaiz hai, aur chadar ki asal ye hai ke Huzoor alaihissalam ke zamana mein bhi kaabe par gilaf tha, usko mana na farmaya, sadiyo se Huzoor alaihissalam ke rauze par sabz reshmi chadar chadha hua hai jo nihayat qeemti hai aaj tak usko kisi ne mana na kiya, maqame Ibrahim yaani wo patthar

jis par khade ho kar Hazrate Ibrahim alaihissalam ne kaaba tameer kiya us par bhi ghilaf chadha hua hai aur imarat bani hui hai, Allah ki shaan ke najdi wahabiyo ne bhi usko isi tarah baaqi rakha, un par ghilaaf kyun chadha hai? un cheezo ki azmat ke liye, ehtirame auliya ke lin quboor waghaira par bhi ghilaf waghaira daalna mustahab hai

Tafseer Roohul Bayaan, Hadeeqa Nadiyya waghaira kai kutub mein iski tafseel hai, Aql ka bhi taqaza yahi hai kyunki mazaraat ki raunaq se Islam ki raunaq hai aur ye sab isliye kiya jaata hai ke logon ki nigaho mein unki azmat zaahir ho, Rahi baat paise kharch hone ki to wahabiyo ko bas ahle sunnat ke mamulaat mein kharch hona fuzool kharchi nazar aati hai lekin apne salaana jashn kr programmes aur phir madrase ke jalse ke kharch nazar nahin aate, taqreer karne waalo ke gale mein phoolo ke haar daale jaate hain to kya ye sab fuzool kharchi nahin

Dusra Baab: Aitrazaat ke jawabaat

Pehla aitraz:

Huzoor alaihissalam ne humein patthar aur mitti ko kapde pehnane se mana kiya hai lihaza mazaraat pe chadar daalna jaaiz nahin

Jawab:

Yahan makanaat par bila zaroorat takalluf ke saath parde daalne ka bayaan hai aur ye bhi taqwe se mutalliq hai yaani aisa karna taqwe aur zuhad ke khilaf hai, Hazrate Aaisha ne deewar par gilaaf daala tha jise phaad kar ye farmaya gaya, Auliya ki qabro ki chadar ka isse koi talluq nahin, Kaaba par gilaaf hai jo bahut qeemti hai aur isi tarah Huzoor alaihissalam ke rauza par bhi to aur kaabe ka gilaf to Huzoor alaihissalam ke zamane mein bhi tha to kya wo jaaiz hai? bilkul jaaiz hai theek isi tarah Auliya ki qabro par bhi jaaiz hai

Dusra aitraz:

Mazaraat pe phool, chadar aur charagh waghaira fuzool kharchi hai aur wahan pehle se hi ye sab maujood hote hain lihaza zaroorat poori karne ke liye ek chadar, charagh waghaira kaafi hai

Jawab:

Israaf ke maana hain be faida maal kharch karna aur in kaamo mein faide hain jinka hum zikr kar chuke, lihaza ye israaf nahin raha, ab raha zaroorat ka sawal to hum kurta pehente hain phir uske upar coat pehente hain to kya ye israaf hua ya nahin kyunki kurta hi kaafi tha phir coat waghaira pehenna fuzool kharchi mein shumar hona chahiye, isi tarah badi imaratein,

khuraajk aur sawariyaa aur deegar dunyawi aaraishi samaan ke in mein sab khoob wus'at karte hain halanki inse kam aur adna cheezo se bhi kaam chal sakta hai, lekin ye sab israaf nahin ke jin ko shariat ne halaal kiya hai to mutlaqan halaal kiya hai

Teesra aitraz:

Huzoor alaihissalam ne lanat farmai hai qabro ki ziyarat karne waalo par, us par masjid banane waalo par aur charagh jalane waalo par (Mishkaat) aur fiqh ki kitabo mein bhi in sab se mana kiya gaya hai aur bidd'at likha gaya hai

Jawab:

Hum pehle hi bata chuke ke qabr par bila faida charagh jalana mana hai aur agar faida ho to jaaiz hai, humne iske fawaid bhi bayaan kiye hain, jo mana kiya gaya hai wo be faida jalane ke baare mein hai, chunanche hashiya mishkaat mein hai ke qabro par charagh jalana isliye mana hai ke is mein maal ki barbadi hai, isi tarah mirqaat mein hai ke un logon par lanat farmai jo be faida qabro par charagh jalate hain Mishkaat mein hi hai ke ek raat aap qabristan mein tashreef le gaye to aapke liye charagh jalaya gaya, Huzoor alaihissalam ne un par lanat farmai hai jo qabro par masjidein banayein aur charagh jalayein
Ihyaul Uloom mein Imam Ghazali ne farmaya ke is

zamane ke bahut se mustahabbat sahaba -e- kiraam ke zamana mein najaiz the

Mishkaat mein hai ke Huzoor alaihissalam ne farmaya: "Mujh ko masjidein oonchi banane ka hukm na diya gaya" Iske hashiye mein hai ke "Yaani masjidein oonchi banane aur un ko aarasta karne ka hukm nahin"
Isi mishkaat mein hai:
"Aurato ko masjid se na roko"
Ab batao ke in par bhi amal hai? Ab ahkaam agar mamooli haalat mein rahein unka riaya par rob nahin ho sakta, agar kafiro ke mandir waghaira oonche ho'n aur Allah ka ghar masjid neechi ho aur mamooli ho to is mein islam ki tauheen hai aur agar auratein masjid mein jaayein to bahut se khataraat hain, ye ahkaam kyun badle? isliye ke inki illatein badal gai, us waqt baghair zeenat ke musalmano ke dilo mein Auliyaullah aur maqabir ki izzat wa hurmat thi lihaza zindagi maut har kaam mein saadgi thi, ab dunya ki aankhein zaahiri tip top dekhti hain lihaza is ko jaaiz qaraar diya gaya lihaza pehle hukm tha ke mazaraat pe raushni na karo ab jaaiz qarar farmaya, Tafseer Roohul Bayaan mein hai ke Hazrate Suleman alaihissalam ne Masjide Aqsa ke meenare pe aisi raushni ki thi ke baarah meel door auratein usko raushni se charkha kaat'ti thi, aur bahut sone chandi se usko aarasta kiya tha, Fiqh ki kitabo ka

hawala jo wahabiya aitraz mein pesh karte hain to us mein khayanat karte hain kyunki fiqh ki kitabo se humne sabit kiya hai ke waazeh taur par inhein jaaiz bataya gaya hai aur jahan mana kiya gaya hai to wo khaas kisi wajah se hai na ke aam hukm hai

Mas'ala:

Jahil log jo kisi darakht waghaira ko mazaar samajh kar aur ye jaan kar ke wahan buzurg aate hain wahan charagh jalate hain ye najaiz hai, Agar kisi jagah koi buzurg baithe ho to wahan ye samajh kar ibadat karna ke ye jagah mutabarraj hai jaaiz balki sunnat hai, Bukhari mein hai ke Hazrate Abdullah bin Umar raste mein har jagah namaz padhte ke jahan Huzoor alaihissalam ne namaz padhi thi, ye kya tha mahaz barkat haasil karna tha, lihaza Auliya ne jahan ibadat ki wahan ibadat karna aur ise baaise barkat samajhna sahaba ka tariqa hai

Mas'ala:

Auliya ke liye jo nazr maani jaati hai ye nazre sharai nahin balki nazre lughwi hai jiska matlab hai nazrana maslan koi shagird ustad se kahe ke ye cheez main aapki nazr karta hoon, ye bilkul jaaiz hai aur fuqaha us ko haraam kehte hain jo Auliya ke liye nazre sharai maani jaati hai, isliye aisa kehte hain nazre sharai ibadat hai aur aisa ghairullah ke liye manna yaqeenan

kufr hai, agar koi kehta hai ke ya ghause paak mere liya dua karein, agar mera marz achha ho gaya to aapke naam ki deg pakaunga, iska ye matlab hargiz nahin hota ke aap mere khuda hain ya beemari se achha hone ke baad aapki ibadat karunga balki matlab ye hota hai ke main pulaaw ka sadaqa karunga, Allah ki taraf se jo sawab milega wo aapko nazr karunga, aapko bakhshunga, jaise koi mareez tabeeb se kahe ke beemar achha ho gaya to pachaas rupay aapki nazr karunga to is mein kya gunah hai?

Mishkaat mein hai ke baaz biwiyo ne nazr maani thi ke ke agar Huzoor alaihissalam junge uhud se bakhairyat wapas aayenge to main aapke saamne daf bajaungi, ye nazr bhi urfi thi na ke sharai, Huzoor alaihissalam ki khidmat mein khushi ka nazrana, gharzeke lafze nazr ke do maana hain, ek sharai aur ek lughwi jaise tawaf ke sharai maana hain kaabe ka tawaf karna lekin lughwi maana hai ghumna ya aas paas ghumna, Quran mein lafze tawaf dono maano mein istemal hua hai

Qabr par azaan ki bahas

Musalman mayyit ko qabr mein dafn kar ke azaan dena ahle sunnat ke nazdeek jaaiz hai jiske bahut se dalail hain, magar wahabi deobandi isko bidd'at haraam aur shirk na jaane kya kya kehte hain, pehle baab mein iska suboot aur dusre mein is par aitrazaat ke jawabaat diye jayenge

Pehla Baab: Azaane qabr ke suboot mein

Qabr par azaan dena jaaiz hai, Iska suboot ahadees aur fiqhi ibarato mein maujood hai, Mishkaat mein hai ke apne murdo ko sikhao "La Ilaha Illallah" aur zindagi khatm hone ke baad do marhale bahut sakht hote hain, ek to jaan nikalte waqt aur ek qabr mein sawalaat ke waqt lihaza in dono waqto mein uski madad ki jaati hai aur marte waqt aur baade dafan us tak kalime ki aawaz pahunchai jaati hai
Is hadees ke do maana ho sakte hain, ek to ye ke jo mar raha hai use sikhaya jaaye aur ek ye ke jo mar chuka hai use sikhaya jaaye, pehla maana majazi hai aur dusra maana haqeeqi aur bila zaroorat majazi maana lena theek nahin lihaza hadees ka yahi tarjuma hua ke apne murdo ko kalima sikhao aur ye waqt dafan ke baad ka hai chunanche Shami mein hai:
"Ahle Sunnat ke nazdeek ye hadees apne haqeeqi

maana par mahmool hai aur Huzoor alaihissalam se riwayat hai ke aapne dafan ke baad talqeen karne ka hukm diya pas qabr par kahe aye fulaan ke bete fulaan tu us deen ko yaad kar jis par tu tha"

Shami mein hai:
"Dafn ke baad talqeen ko mana nahin karna chahiye ke isse nuqsan to nahin hai, faida hai ke mayyit zikr se uns haasil karti hai"

Azaan mein zikr aur kalima dono hai lihaza ye mayyit ke liye bahut mufeed hai aur Azaan kehna Sunnat hai in dus jagaho par jin ko Durre Mukhtar mein bayaan farmaya ke namaze panjgana ke liye, bachhe ke kaan mein, aag lagne ke waqt, jabki jung waaqe ho musafir ke pichhe aur jinnat ke zaahir hone par, ghussa waale par aur jo musafir rasta bhool jaaye usko aur mirgi waale ke liye

Mishkaat mein hai ke Huzoor alaihissalam ne farmaya: tum Bilal ki azaan se ramazan ki sehri na khatam kar do, wo to logon ko jagane ke liye azaan dete hain
Is hadees se maloom hua ke logon ko jagane ke liye azaan dena sunnat se saabit hai

Azaan se shaitan bhagta hai jaisa ke Mishkaat mein hai ke jab namaz ki azaan hoti hai to shaitan bhagta hai

yahan tak ke azaan nahin sunta
Aur bawaqte maut jis tarah shaitan warghala kar imaan chheenne ke liye aata hai aise hi qabr mein bhi pahunchta hai aur behkata hai ke tu mujhe khuda keh de taaki mayyit ke aakhiri imtehan mein fail ho jaaye chunanche Nawadirul Usool mein Imam Tirmizi farmate hain:
"Jab mayyit se sawal hota hai ke tera rab kaun hai to shaitan apni taraf ishara kar ke kehta hai ke main tera rab hoon, isiliye saabit hai ke Huzoor alaihissalam ne mayyit ke sawalaat ke waqt uske liye saabit qadam rehne ki dua farmai"
ab azaan ki barkat se shaitan dafa ho gaya to mayyit ko aman mil gai aur behkane waala gaya

Azaan dil ki wahshat ko door karti hai, Abu Nayeem aur Ibne Asakir ne Abu Huraira se riwayat farmai ke Hazrate Adam alaihissalam hindustan mein utre, unko sakht wahshat hui to Hazrate Jibreel alaihissalam aaye aur azaan di

Azaan ki barkat se gham door hota hai aur dil ko suroor haasil hota hai, Musnadul Firdaus mein Hazrate Ali se riwayat hai ke:
"Mujhko Huzoor alaihissalam ne ranjida dekha to farmaya ke kya wajah hai tum ko ranjida paata hoon, tum kisi ko hukm do ke tumhare kaan mein azaan de

kyunki azaan gham ko door karne waali hai, murde ke sadme ko door karne ke liye Insha Allah ye azaan faidemand saabit hogi

Iske ilawa aur bhi kai maqamaat par azaan dene ka suboot waazeh taur par milta hai maslan aag lagne ke waqt dekhein azaan dene ka hukm diya gaya hai phir har kaam apni asal ke aitbar se mubah hai aur aslan mubah hai to use najaiz kehna shariat par jurrat hai aur phir aamaal ka daromadar niyyat par hota hai lihaza is nek kaam ko be daleel mana karna khud ek badi ghalati hai

Dusra Baab

Azaane qabr par aitrazaat ke jawabaat mein

Aitraz:

Qabr par azaan dena bidd'at aur haraam hai aur Huzoor alaihissalam se saabit nahin

Jawab:

Hum pehle baab mein saabit kar chuke ke murde ko dafn karne ke baad zikr karna ye sunnat se saabit hai aur sunnat mein zyadati karna mana nahin, Fuqaha

farmate hain ke hajj mein talbiya ke jo alfaaz ahadees mein hain un mein kuchh kami na kare, chahe to badha le ke ye jaaiz hai (Hidaya waghaira), Azaan mein takbeer hai aur zyada bhi hai aur ye bidd'ate hasana hai aur iski tafseel hum bidd'at ki bahas mein bayaan kar chuke hain

Rashid Ahmad Gangohi se khatme bukhari ke baare mein sawal kiya gaya to jawab diya gaya ke us daur mein bukhari likhi nahin gai thi magar iska khatm durust hai ke zikre khair ke baad dua qubool hoti hai, iski asal shara se saabit hai bidd'at nahin

Aitraz:

Shami ne is azaan ko mardood kaha hai aur Ibne Hajar ke hawale se iska radd bataya hai

Jawab:

Awwalan to Ibne Hajar Shafai hain aur jamhoor fuqaha ka ise jaaiz kehte hain to ab jamhoor par amal kiya jayega Ibne Hajar Shafai ke qaul par? Ibne Hajar ne iske sunnat hone ka inkar kiya hai aur isse mana nahin kiya hai, agar main kahoon ke Bukhari chhapna sunnat nahin to durust hai ke Huzoor alaihissalam ke zamane mein na bukhari thi aur na press lekin iska ye matlab nahin ke ye jaaiz hi nahin, Shami ne is mauqe par farmaya ke in mauqo par azaan dena sunnat hai aur

phir farmaya ke Ibne Hajar ne iski tardeed ki hai to tardeed kiski hui? sunnat ki hui, Shami samajhne ke liye aql wa imaan ki zaroorat hai, chalein agar maan bhi lein ke Ibne Hajar ne azaan ki tardeed ki hai to bhi kya kisi aalim ke kehne se karahat ya hurmat saabit ho sakti hai? hargiz nahin balki iske liye daleele sharai ki zaroorat hai, bila daleele sharai ke karahate tanzeehi bhi saabit nahin hoti

Aitraz:

Fuqaha farmate hain ke qabr par ja kar fatiha ke ilawa kuchh na kare aur azaan iske ilawa hai lihaza jaaiz nahin

Jawab:

Fuqaha ne jo mana kiya hai to wo sahih hai ke jab ziyarat ki niyyat se jaaye to dua wa ziyarat ke ilawa kuchh na kare lekin ziyarat aur dafn alag alag hai, dafn ko agar ziyarat mein shamil kiya jaaye to laazim aayega ke mayyit ko qabr mein utarna, mitti rakhna waghaira bhi na kiya jaaye ke sirf dua wa fatiha karne ko kaha gaya hai, yahan ziyarate qabr ke waqt mamnu kaam karna mana hai ke sajda na kare aur na choome baaqi salam karna aur phool daalna bil ittefaq jaaiz hai, Fuqaha ki jin ibarato se aitraz kiya jaata hai wo to aapke haq mein bhi durust nahin ke jin kaamo ko aap karte hain aur aapke ulama ne bhi use jaaiz likha hai

wo bhi najaiz manne padenge, asal mas'ala baato ko samajhne ka hai aur muraad tak pahunchne ka hai

Aitraz:

Azaan to namaz ke liye hai phir wahan dafn ke baad kaunsi namaz ho rahi hai? isse maloom hua ke ye bekaar hai

Jawab:

Ye khayal ghalat hai ke azaan sirf namaz ke liye hoti hai kyunki hum pehle baab mein bayaan kar chuke ke kai mauqo par azaan dena sunnat aur sunnat se saabit hai jiski koi namaz nahin, ab batayein ke bachhe ke kaan mein jo azaan di jaati hai to wahan kaunsi namaz ho rahi hai? Huzoor alaihissalam ke zamane mein ramazan mein do azaanein hoti thi, ek to sehri se bedaar karne ke liye aur dusri fajr ke liye to batayein ke pehli azaan ki kaunsi namaz hui?

Buzurgo ke Urs ki bahas

Pehla Baab: Urs ke suboot mein

Urs ke lughwi maana hain shadi, isliye dulhe aur dulhan ko uroos kehte hain ke jab kisi ka inteqal ho aur wo qabr mein sawalo ke jawab dene mein kamyaab ho jaaye to firishte kehte hain ke "Dulhan ki tarah so ja" to chunki us din nakeerain ne unko uroos kaha isliye wo din roze urs kehlaya ya isliye ke wo jamale mustafa ke dekhne ka din hai ke nakeerain dikha kar puchhte hain ke tu inke baare mein kya kehta tha aur wo to khalqat ke dulha hain aur wisale mahboob ka din urs ka din hai lihaza ye din urs kehlayega

Urs ki haqeeqat sirf is qadr hai ke har saal qabr ki ziyarat karna aur qurankhwani wa sadaqaat ka sawaab pahunchana, is asal urs ka suboot ahadees aur fuqaha ki ibarato se hai, Shami mein hai:
Ibne Abi Shayba ne riwayat ki ke Huzoor alaihissalam har saal shuhada -e- uhud ki qabro par tashreef le jaate the aur unko salam farmate aur chaaro khulafa bhi aisa hi karte the

Shah Abdul Azeez Fatawa Azeez mein farmate hain ke chand log mil kar qurankhwani aur sheerini waghaira ka sawaab bhejein ye Huzoor alaihissalam ke zamane

mein murawwaj na tha (yaani iska riwaaj na tha) lekin karein to jaaiz hai ke zindo se murdo ko faida pahunchta hai, Deobandiyo ke ulama ke peer Haaji Imdadullah Muhajir Makki saheb ne bhi urs ko jaaiz likha hai aur is par zor diya hai, Fatawa Rasheediya mein bhi asal urs ko jaaiz maana gaya hai, likha hai ke bahut si cheezein shuru zamane mein mubah thi phir mana ho gai, majlise mawlood aur uroos bhi aise hi hain ke ahle arab ise dhoom dhaam se manate the...

Aql bhi chahti hai ke urse buzurgaan umda cheez ho, awwalan to isliye ke ziyarat aur sadaqa wa khairat ka majmua hai, ziyarate quboor bhi sunnat aur sadaqa bhi sunnat to do sunnato ka majmua haraam kyunkar ho sakta hai?

Mishkaat mein hai ke Huzoor alaihissalam ne farmaya ke humne tum ko ziyarate quboor se mana kiya tha, ab zaroor ziyarat kiya karo, isse har tarah ziyarate quboor ka jawaz maloom hua yaani har tarah jaaiz hai, khwah rozana ho ya saal bhar baad, jo kehte hain muayyan kar ke zyada karna ghalat hai wo ghalat kehte hain, muayyan karne aur zyada karne se ye najaiz nahin ho jaata, urs ki tarikh tay hone se zyada logon ke jama hone mein aasani ho jaati hai, aur log jama ho kar nek kaam karte hain, iske aur bhi bahut se faide hain maslan kisi ko peer ki talash ho to urs mein mashaikh

jama hote hain jinse bai'at ho sakta hai phir is mein peer bhaiyon ko ek dusre se milne ka mauqa mil jaata hai aur haal chaal se waqifiyat ho jaati hai

Dusra Baab: Urs par aitrazaat ke jawabaat

Aitraz:

Jiska urs kiya ja raha hai wo imaan par hi mara ho iski kya guarantee hai? bahut se saaleh log kafir ho kar marte hain

Jawab:

Zaahiri zindagi ke ahkaam maut ke baad jaari hote hain, jo zindagi mein musalman tha to marne ke baad uske saath musalmano waala muamla kiya jaata hai ke use dafn karte hain, namaze janaza padhte hain aur jo zindagi mein kafir tha to uske saath kafiro waala muamla kiya jayega, shariat ka hukm zaahir par hota hai, mahaz ehtimal kaafi nahin, isi tarah jo zindagi mein wali ho wo baade maut bhi wali hai, agar sirf ehtimal par ahkaam jaari ho to kafiro ki namaze janaza padha diya karo ke shayad musalman ho kar mara ho aur musalman ko aag par jala diya karo ke shayad kafir ho kar mara ho, ye aitraz batil hai

Aitraz:

Huzoor alaihissalam ne farmaya ke meri qabr ko eid na banao jisse maloom hua ke wahan majma lagana aur mela lagana mana hai

Jawab:

Eid ke ye maana kahan se aaye ke meri qabr par jama na hona? Eid ke din khel kood hoti hai aur khushiya manai jaati hain to yahan par ye muraad hai ke humari qabr par aa kar khel kood na kari aur shor na machao balki baa adab haazir ho, isse mela lagane, dhoom dhaam karne aur khel kood ki mumanat hai, ye maana nahin ke qabr par jama hona mana hai warna Madina jaana hi mana ho jaaye, iska ye matlab bhi hai ke meri qabr par eid ki tarah saal mein na aana balki jald jald aana

Aitraz:

Urso mein mardo aurat ka ikhtelat (mix up) hota hai, naach gaane aur qawwali hoti hai aur bahut se najaiz kaam hote hain lihaza urs bahut se najaiz kaamo ka majmua hua aur iska karna najaiz hua

Jawab:

Is ka ijmali (short mein) jawab to ye hai ke kisi halaal kaam mein najaiz kaamo ke mil jaane se wo kaam

haraam nahin ho jaata balki haraam to haraam rehta hai aur halaal halaal rehta hai, jahan mazaro pe buraiya ho rahi hain to unhein rokna zaroori hai na ke urs ko hi mutlaqan band kiya jayega, jo nek kaam hain unhein sirf isliye kaise chhoda ja sakta hai ke us mein najaiz kaamo ko mila diya gaya ho? hum uski islah karenge ya mukammal hi band kar denge?

Dekhiye Kaaba mein pehle but the lekin kya musalmano se uski wajah se tawaf ko chhoda? wo tawaf aur umra karte rahe aur jab Allah ne qudrat di to buto ko hata diya, Aaj railgadi aur bazaar aur dusre safar aur bheed waali jagaho par mardo aurat ki bheed hoti hai to kya ye sab najaiz ho jayega? kya safar karna najaiz ho jayega? Hajj ke mauqe par bhi aise majme maujood hote hain, hajiyo ke jahazo mein, tawaf ke waqt aur muzdalifa mein mardo aurat ka ikhtelat hota hai magar iski wajah se asal shay ka inkar koi nahin karta

Deeni madaris mein bhi baaz waqt be ehtiyatiya ho jaati hain lekin iski wajah se kya madrase ko hi haraam kar denge?

Dekho Jadd ibne Qais munafiq ne arz kiya tha ke mujhe ghazwa -e- tabook mein na bhejein ke rom shaam ki auratein khubsoorat hain aur main aurato ka shaidai hoon, mujhe fitna mein na daaliye magar

Qurane kareem ne is uzr ki tardeed farmai aur is uzr ko rab ne kufr aur zariya -e- jahannam bataya, dekhiye Tafseere Kabeer aur Tafseere Roohul Bayaan, ye aitrazaat deobandi mahaz rokne ke liye karte hain

Aaj byaah shadi mein bahut saari najaizo haraam rasmeij hoti hain jisse musalman tabah bhi hote hain aur gunahgar bhi lekin in rusoom ki wajah se koi nikah haraam keh kar band nahin karta

Qawwali aaj kal jo raaij hai ke jis mein gande mazameen waale ash'aar gaaye jaate hain aur fasiqo ka majma hota hai aur mahaz aawaz par raqs hota hai ye waqai haraam hai lekin agar kahin sharait ke saath qawwali ho to usko haraam nahin keh sakte, bade bade sufiya ne qawwali ko ahal ke liye jaaiz aur na ahal ke liye haraam thhehraya hai

Deobandiyo ke peero murshid Haji Imdadullah Muhajir Makki saheb ne qawwali ke baare mein likha hai ke agar sharait paaye jaayein to ye jaaiz hai aur na ahal ke liye najaiz

Rasheed ahmad gangohi ne Fatawa Rasheediya mein likha hai ke bila mazameer raag ka sunna jaaiz hai, khulasa ye hai ke qawwali ahal (qabil hazraat) ke liye jaaiz hai

Aitraz:

Halaal kaam mein haraam milne se wo haraam nahin hota to taziyadari, but parasto ke mele, khel tamashe, cinema waghaira sab jaaiz hue ke wahan bhi koi na koi kaam jaaiz hota hai

Jawab:

Ek to haraam ka halaal kaam meim shamil hona hai aur ek hota hai ke wo haraam kaam uska hissa ban chuka hai ke uske bina wo kaam hota hi nahin, isse halaal kaam bhi haraam ho jayega kyunki yahan ye haraam kaam iska juz ban gaya hai, aur sirf shamil hona khalt hai ke kabhi uske bina wo kaam hota hai aur kabhi uske saath, iski misaal yun samjhein ke peshab kapde par lag gaya aur paani mein gir gaya

Qabr ki ziyarat ke liye safar karne ki bahas

Buzurgo ke urs aur unki qabro ki ziyarat ke liye safar karna jaaiz hai aur baaise sawaab hai, Deobandi ise najaizo haraam kehte hain, is bahas ke bhi do baab kiye jaate hain, pehle mein jaaiz hone ka suboot aur dusre mein aitrazaat wa jawabaat

Pehla Baab: Safare urs ke baare mein

Safar ka hukm uske maqsad ke saath hai yaani halal maqsad ke liye safar halaal aur haraam kaam ke liye safar haraam, farz ke liye safar farz, kabhi tijarat ke liye safar sunnat kyunki ye kaam khud sunnat hai, Rauza -e- Mustafa ki ziyarat ke liye safar wajib kyunki ye ziyarat wajib hai, dosto se mulaqat, shadi byaah aur khatna waghaira mein shirkat ke liye safar karna jaaiz hai ke ye kaam jaaiz hain, yaani safar ka hukm maloom karna ho to uske maqsad ka hukm maloom kar lo
Urs ziyarate quboor ka naam hai aur ye to sunnat hai

Allah ta'ala farmata hai:

> Jo shakhs apne ghar se hijrat ke liye Allah aur Rasool ki taraf nikal gaya phir usko maut aa gai to uska ajr indallah saabit ho gaya (4:100)

Isse safare hijrat saabit hua phir surah -e- feel mein farmaya ke Quresh ko meel dilaya unke jaade aur garmi ke dino aur safaro mein, Isse safare tijarat saabit hua

Allah ta'ala farmata hai:

> Aur yaad karo jabki Moosa ne apne khadim se kaha ke main baaz na rahunga jab tak ke wahan na pahunchu jahan do samundar milte hain (18:60)

Hazrate Moosa alaihissalam ne safar kiya Hazrate Khizr alaihissalam se milne ke liye aur isse mashaikh se milne ke liye safar ka suboot mila

Qurane kareem mein hai:

> Aye mere beto jaao Yusuf aur unke bhai ka suragh lagao aur Allah ki rahmat se na ummeed na ho (12:87)

Isse talashe mahboob ke liye safar saabit hua

Qurane kareem mein hai:

> Mera ye kurta le jaao, mere baap ke moonh par daal do un ki aankhein khul jayengi (12:93)

Isse ilaaj ke liye safar saabit hua, phir jab wo Yusuf alaihissalam ke paas pahunche to unhone apne baap ko

apne paas jagah di, isse mulaqate farzand ke liye safar saabit hua, phir farzande Yaqoob alaihissalam ne walid se arz kiya:

> "Humare bhai ko humare saath bhej dijiye, hum ghalla layenge aur zaroor inki hifazat karenge" (12:63)

Isse rozi haasil karne ke liye safar saabit hua

Hazrate Moosa alaihissalam ko hukm hua ke:
"Firaun ki taraf jaao kyunki wo sarkash ho gaya"
Isse tableegh ke liye safar saabit hua

Mishkaat Kitabul Ilm mein hai:
Jo shakhs talashe ilm mein nikla wo Allah ki raah mein hai

Allah ta'ala farmata hai:

> Kuffar se farma do ke zameen mein sair karo aur dekho ke kuffar ka kya anjaam hua (6:11)

Jab mulko par azaabe ilahi aaya un ko dekh kar ibrat pakadne ke liye safar saabit hua

Jab is qadr safar karna saabit hua to auliya ki ziyarat ke liye safar karna badarje aula saabit hua, ye hazraat tabeebe roohani hain aur inke fuyooz mukhtalif, inke mazaraat par pahunchne se shane ilahi nazar aati hai

ke Allah waale wafat ke baad bhi dunya par raaj karte hain aur unke mazaraat par duayein jald qubool hoti hain

Shami mein hai ke ziyarate quboor ke liye safar karna mustahab hai, baaz shafai ulama ne mana kiya hai masjid ke safar par qiyaas kar ke lekin Imam Ghazali ne is mana ki tardeed kar di aur farq ko waazeh farma diya hai,
Imam Shafai ka qaul hai ke main Imam Abu Hanifa se barkat haasil karta hoon, unki qabr par aata hoon, agar mujhe koi haajat darpesh hoti hai to do rakat namaz padhta hoon aur un ki qabr ke paas ja kar Allah se dua karta hoon to jald haajat poori ho jaati hai

Isse saabit hua ke ziyarate quboor ke liye safar karna jaaiz hai, Imam Shafai ka amal dekhein ke wo apne watan filisteen se baghdad aate the, Deobandi Rasheed Ahmad gangohi ne likha hai ke "ziyarate buzurgaan ke liye safar kar ke jaana ulama -e- ahle sunnat mein mukhtalif hai, baaz durust kehte hain aur baaz najaiz dono ahle sunnat ke ulama hain, mas'ala mukhtalif hai is mein takraar durust nahin aur faisla bhi hum muqallido se muhaal hai"
Ab kisi deobandi ko haq nahin ke safare urs se kisi ko mana kare kyunki unke maulvi Rasheed Gangohi ne is par takraar se mana kiya hai, Aql bhi yahi chahti hai ke

ye safar jaaiz ho kyunki iska maqsad to ziyarate qabr hai jiski mutlaqan ijazat di gai hai

Dusra Baab: Aitrazaat ke jawabaat

Aitraz:

Mishkaat mein hai ke teen masjido ke ilawa kisi ki taraf safar na karo, Masjide Baitullah, Masjide Baitul Muqaddas aur meri ye masjid (Masjide Nabawi), is hadees se maloom hua ke in teen masjido ke ilawa kisi aur taraf safar karna mana hai

Jawab:

Is hadees ka ye matlab hai ke in teen masjido mein namaz ka sawaab zyada milta hai chunanche Masjide Baitul Haraam mein ek neki ka sawaab ek laakh ke barabar aur, Baitul Muqaddas aur Madina Munawwara ki masjid mein ek neki ka sawaab 50 hazaar ke barabar milta hai lihaza in teen masajid mein door se ye niyyat kar ke aana jaaiz hai lekin kisi aur masjid ki taraf safar karna ye samajh kar ke wahan sawaab zyada hai to najaiz hai kyunki tamam masjido mein sawaab ek jaisa hai, jaise baaz log safar kar ke Delhi ki jaama masjid mein namaze jumatul wadaa padhne jaate hain aur safar karte hain
Agar hadees ki ye taujeeh na ki jaaye to phir pehle baab

mein hum Quran se bahut se safar saabit kar chuke hain wo sab haraam honge, Aaj tijarat ke liye, ilme deen ke liye, dunyawi kaamo ke liye bahut se qism ke safar karte hain wo sab haraam kehne padenge chunanche is hadees ki sharah mein Ash'atul Lam'aat mein hai ke yahan kalaam masjido ke baare mein hai aur masjido ke ilawa maqamaat isse kharij hain

Mirqaat mein hai ke:
"Nawawi Sharah Muslim mein hai ke Abu Muhammad ne farmaya ke siwa in teen masajid ke aur taraf safar karna haraam hai magar ye mahaz ghalat hai, Ihyaul Uloom mein hai ke baaz ulama mutabarrak maqamaat aur quboore ulama ke liye safar karne ko mana karte hain, jo mujhko tehqeeq hui wo ye hai ke aisa nahin hai balki ziyarate quboor ka hukm hai, is hadees mein mana isliye kiya gaya hai ke tamam masjidein yaksaan hain lekin maqamaate mutabarraka ye barabar nahin balki in mein darajaat hain
Mishkaat mein hai:
Darya mein sawar na ho magar haaji ya ghazi ya umra karne waala
Ab bataiye ke kya in teeno ke ilawa kisi kaam se darya ka safar karna haraam hai?
Hadees ka wahi matlab hai jo humne arz kiya warna jo matlab deobandi batate hain usse zindagi mushkil ho jayegi

Aitraz:

Allah har jagah hai aur uski rahmat har jagah hai phir auliya ke mazaaro par kya dhoondne jaate ho? dene waala rab hai aur wo har jagah hai

Jawab:

Auliyaullah rab ki rehmat ke darwaze hain, rehmat darwazo se hi milti hai, rail apni line pe har jagah se guzarti hai lekin use paane ke liye station par hi jaana padta hai, agar station ke ilawa kahin khade rahenge to rail to guzregi magar tum ko na milegi

Jo beemar hota hai wo ilaaj ke liye safar kyun karta hai? kya rab har jagah shifa dene waala hi nahin? phir kyun pahadi ilaqo (kashmir waghaira) ka safar karte hain? isliye ke wahan ki aabo hawa tandrusti mein mufeed ho lekin auliya ke maqamaat ki aabo hawa imaan ko mufeed na ho? Allah Ta'ala ne Moosa alaihissalam ko Hazrate Khizr alaihissalam ke paas kyun bheja? wo sab kuchh unko un pahadiyo mein hi seekha sakta tha

Hazrate Zakariyya ne Hazrate Maryam ke paas khade ho kar bachhe ke liye dua ki, yaani waliya ke paas dua karna baaise qubool hai, maloom hua ke auliya ki qabro ke paas dua karna faidemand hai ke jald qubool hoti hai

Aitraz:

Jis darakht ke niche Bai'at -e- Rizwan hui thi logon ne use ziyarat gaah bana liya tha to Hazrate Umar ne use katwa diya lihaza quboore auliya ko ziyarat gaah banana fele umar ke khilaf hai

Jawab:

Ye mahaz ghalat hai, Hazrate Umar ne us darakht ko nahin katwaya tha balki wo darakht qudrati taur par ghaaib ho gaya tha aur logon ne uski jagah kisi dusre darakht ki ziyarat shuru kar di thi to logon ko is dhoke se bachane ke liye use katwa diya gaya

Agar Hazrate Umar tabarrukaat ki ziyarat ke khilaf hote to Huzoor alaihissalam ke baal mubarak, tehband shareef aur qabre anwar sab hi to ziyarat gaah bane hue the, inko kyun baaqi rakha gaya?

Bukhari wa Muslim dono mein hai ke Ibne Musayyab se riwayat hai ke:
"Mere walid bhi un mein se hain jinhone Huzoor alaihissalam se darakht ke paas bai'at ki thi unhone farmaya ke hum aainda saal hajj ke liye gaye to uski jagah hum par makhfi ho gai aur hum use na pa sake"
phir ye kaise durust hua ke Hazrate Umar ne use katwaya?

Kafan ya Alfi likhne ki bahas

Is bahas mein do mas'ale hain, awwalan to qabr mein shajra, ghilafe kaaba ya dusre tabarrukaat rakhna, dusra ye ke kafan ya peshani par ungli ya mitti ya kisi aur cheez se ahad naama ya kalima tayyiba likhna, ye dono kaam jaaiz aur ahadeese saheeha, aqwaale fuqaha se saabit hain, mukhalifeen is ke munkir hain lihaza is bahas ke bhi do baab kiye jaate hain, pehle baab mein iska suboot, dusre mein is par aitrazaat wa jawabaat

Pehla Baab

Kafani ya Alfi likhne ke suboot mein

Qabr mein buzurgane deen ke tabarrukat, gilaafe kaaba, ahad naama, shajra waghaira rakhna mayyit ki bakhshish ke liye wasila banta hai, Hazrate Yusuf alaihissalam ne farmaya tha ke ye meri qameez le ja kar mere walid ke chehre par daal do wo ankhyaare ho jayenge, maloom hua ke buzurgo ka libaas shifa bakhshta hai kyunki ye Hazrate Ibrahim alaihissalam ki qameez thi to mumkin hai ke buzurgo ka naam murde ki aql khol de aur jawabaat yaad aa jaayein
Mishkaat mein Umme Atiya se riwayat hai ke jab Huzoor alaihissalam ki beti Hazrate Zainab ki mayyit

ko ghusl diya gaya to Huzoor alaihissalam ne apna tehband shareef diya aur farmaya ke tum ise kafan ke andar jisme mayyit se muttasil rakh do, iske maa tehat lam'aat mein hai:
ye hadees saliheen ki cheezo aur unke kapdo se barkat lene ki asal hai, jaisa ke mashaikh ke baaz murideen qabr mein mashaikh ke kurte pehna dete hain

Shah Abdul Azeez saheb apne fatawa mein farmate hain ke qabr mein shajra rakhna buzurgane deen ka mamool hai lekin kafan ke andar seene pe rakhne se fuqaha ne mana farmaya hai aur qabr mein taaq bana kar rakhna durust hai

Mishkaat mein hai Hazrate Jabir se riwayat hai ke jab Abdullah bin Ubai ko qabr mein utaar diya gaya tha to Huzoor alaihissalam aaye, usko nikalwaya aur us par apna luaabe dehan daala aur apni qameez mubarak usko pehnai

Bukhari mein hai ke ek din Huzoor alaihissalam tehband shareef pehne hue tashreef laaye, kisi ne wo tehband Huzoor se maang liya, Sahaba ne usse kaha ke Huzoor alaihissalam ko us tehband ki us waqt zaroorat thi aur Huzoor alaihissalam ki aadat mein maangne waale ko radd karna nahin tha to tumhe kyun maang li? usne kaha ke Allah ki qasam maine pehenne ke liye

nahin liya hai, maine to isliye liya hai ke mera kafan ho, Sahal farmate hain ke wahi us ka kafan hua

Abu Nayeem ne Marifatus Sahaba mein ba sanade hasan Abdullah bin Abbas se riwayat ki ke Hazrate Ali ki walida majida Fatima binte Asad ko Huzoor alaihissalam ne apni qameez mein dafan kiya aur kuchh der un ki qabr mein khud lete phir un ko dafn kiya, logon ne wajah daryaft kiya to farmaya:
Qamees to isliye pehnai ke inko jannat ka libaas mile aur in ki qabr mein aaram isliye farmaya ke qabr ki tangi door ho

Ibne Abdul Bar ne Kitabul Istiyaab mein farmaya ke Hazrate Ameere Muawiya ne bawaqte wafat wasiyyat farmai ke mujh ko Huzoor alaihissalam ne apna ek kapda inayat farmaya tha wo maine isi din ke liye rakh chhoda hai, us qamees paak ko mere kafan ke niche rakh dena aur in mubarak baalo aur nakhuno ko lo aur inko mere moonh aur meri aankho par aur mere aaza -e- sajda par rakh dena

Hakim ne Mustadrak mein Hameed ibne Abdur Rahman se naqal kiya hai ke Hazrate Ali ke paas kuchh mushk tha, wasiyyat farmai ke mujhe isse khushbu dena aur farmaya ke ye Huzoor alaihissalam ki khushbu ka bacha hua hai, iske ilawa deegar hawale

bhi pesh kiye ja sakte hain, yahan itne kaafi hain, isse zyada tafseel aur tehqeeq ke liye Aala Hazrat ke risale ko dekhein *(Al Harful Hasan)*

Mayyit ki peshani ya kafan par ahad naama ya kalima tayyiba likhna, isi tarah ahad naama qabr mein rakhna jaaiz hai, khwah ungli se likha jaaye ya kisi aur cheez se, Imam Tirmizi riwayat karte hain ke Huzoor alaihissalam ne farmaya:
Jo shakhs is dua ko likhe aur mayyit ke seene aur kafan ke darmiyan kisi kaghaz mein likh kar rakhe to usko azaabe qabr na hoga aur na munkar nakeer ko dekhega, wo dua ye hai:

لا اله الا الله والله اكبر لا اله الا الله وحده لا شريک له لا اله الا الله له الملک و له الحمد لا اله الا الله ولا حول ولا قوة الا بالله العلی العظيم

Ulama ne is dua ki asal batai hai aur iske likhne ka hukm diya hai

Tirmizi se naqal kiya gaya hai ke Hazrate Abu Bakr Siddique se riwayat hai ke jo koi ahad naama padhe to firishta use mohar laga kar qiyamat ke liye rakh lega, jab sab qabr se uthaye jayenge to firishte use le kar aayenge aur nida karenge ke ahad waale kahan hain? unko wo ahad naama diya jayega, Imam Tirmizi ne farmaya Hazrate Taaus se marwi hai ke unhone hukm diya to unke kafan mein ye kalimaat likhe gaye

Imam Saffaar ne farmaya ke agar mayyit ki peshani ya imame ya kafan par ahad naama likh diya to ummeed hai ke khuda mayyit bakhshish farma dega aur azaabe qabr se aman de

Durre Mukhtar mein hai ke mayyit ki peshani ya imama ya kafan par ahad naama likha to ummeed hai ke rab ta'ala uski maghfirat farma de

Aql bhi yahi chahti hai ke qabr ke andar ye cheezein rakhne se faida ho ke jab qabr ke upar sabzi se tasbeeh padhne se azaab kam ho jaata hai phir qabr ke andar in tasbeehaat ke likhe hone se faida kyun na hoga? Dusra ye ke qabr mein mayyit ko talqeen karne ka hukm hai to jab baahar se talqeen karne par jawab yaad aane mein aasani hoti hai to phir andar maujood talqeen ko dekh kar bhi aasani ho sakti hai kyunki ye bhi talqeen hai aur hadees mein mutlaq talqeen ka hukm hai ab chahe bol kar ho ya likh kar

Dusra Baab: Aitrazaat ke jawabaat

Aitraz:

Wahi purana sabaq ke kafani likhna bidd'at hai lihaza haraam hai

Jawab:

Humne abhi jo bayaan kiya usse maloom ho gaya ke ye bidd'at nahin, iski asal saabit hai aur agar bidd'at bhi ho to har bidd'at haraam nahin, dekhiye humne bidd'at ke bayaan mein is par dalail pesh kiye hain

Aitraz:

Kafani ko talqeen samajhna ghalat hai kyunki agar murda anpadh hai to murda kaise padhega?

Jawab:

Baade maut har shakhs tehreer padh sakta hai, jahalat is aalam mein ho sakti hai wahan nahin, Hadees mein aata hai ke jannatiyo ki zubaan arabi hogi halanki bahut se jannati aise honge ke jinki zubaan arabi nahin, Isi tarah har murde se arabi mein malaika sawal karte hain aur wo arabi samajh leta hai, rab ta'ala ne meesaq ke roz arabi mein hi ahad liya to kya marne ke baad mayyit ko kisi madrase mein arabi padhai jaati hai? nahin balki khud ba khud aa jaati hai, qiyamat ke din sab ko naama -e- aamal likhe hue diye jayenge aur jahil

wa aalim sab hi padhenge jisse maloom hota hai ke marne ke baad har shakhs arabi samajhta hai aur likha hua padh leta hai lihaza ye tehreer uske liye mufeed hai

Aitraz:

Allama Shami ne aur Shah Abdul Azeez saheb ne isse mana farmaya hai

Jawab:

Unhone rakhne se mutlaqan mana nahin farmaya balki kafan mein likh kar rakhne se mana farmaya hai taaki be adabi na ho (khoon waghaira lag jaaye) aur ungli se mayyit par likh dene se ye shubha door ho jaata hai ke ab be adabi nahin aur taaq mein rakhne se bhi haraj nahin, Allama Shami ne hi iske jawaz ko bayaan farmaya hai
Maloom hua ke ye tehreerein jinse mumanat ke liye daleel laai jaati hai wo mutlaqan nahin

Aitraz:

Qabr mein shajra ya ahad naama rakhna israaf (barbadi) hai kyunki wo kisi kaam to aayega nahin lihaza najaiz hua

Jawab:

Chunki usse mayyit ko bahut faide hain lihaza wo israaf nahin aur jaaiz hai

Aitraz:

Huzoor ne Abdullah bin Ubai ko apni qamees di lekin isse koi faida nahin hua aur wo munafiq dozakhi hai aur ye bhi saabit hua ke Huzoor ke ajza bhi jahannam mein ja sakte hain ke aapka luaab aur qamees uske saath dozakh mein hai aur ye bhi maloom hua ke aapko ilme ghaib nahin hai warna use luaabe dehan na dete

Jawab:

Is hadees se to kafani dene ka suboot milta hai aur ye tabarrukaat imaan ke saath faida dete hain aur ye aqaid ka muamla hai jiski khabar nabi ko hoti hai, ek kisan banjar aur paidawar zameen ko pehchanta hai to ye kaise ho sakta hai ke ek nabi imaan ki zameen yaani insani dilo ko na jaane!
Ab reh gaya ye ke aapne use qamees kyun di to ye teen wajah se hai, pehla to ye ke uska beta mukhlis momin tha jiski diljui ke liye aapne aisa kiya, dusra ye ke usne Hazrate Abbas ko apni qamees pehnai thi to aapne use apni qamees di taaki aapke chacha par uska ehsaan na rahe, teesra ye ke aapne apne rahmate aalam hone ka izhaar kiya ke hum to har kisi par raham karte hain ab chahe koi faiz lene ko tayyar ho ya na ho, baadal har jagah barasta hai magar naali aur gandi zameen waghaira usse faida nahin lete

Nabi ke ajza jahannam mein jaane ki baat karein to wo aise nahin ja sakte, Malaika ne wo luaab uske moonh mein jazb hone na diya balki nikaal diya hoga, Kinaan ibne Nooh ka jahannam mein jaana shakle insani mein hai yaani wo nutfa jab kuchh aur ban gaya tab jahannam mein gaya warna Hazrate Talha ne Huzoor ke fasad ka khoon pee liya to aapne farmaya ke tum par aatishe dozakh haraam hai

Buland aawaz se zikr karne ki bahas

Punjab waghaira mein qaaida hai ke isha wa fajr ki namaz ke baad buland aawaz se durood shareef padhte hain, mukhalifeen isko haraam kehte hain aur tarah tarah ke heelo se isko rokna chahte hain, Ye bilkul jaaiz hai balki baaz mauqo par zaroori hai, hum is ke bayaan par bhi do baab karte hain

Pehla Baab

Buland aawaz se zikr ka suboot

Buland aawaz se zikr karna jaaiz hai, iska suboot Quran se hai, Hadees se hai aur aqwale fuqaha mein iski tasreeh hai, Quran farmata hai ke Allah ka zikr karo jis tarah apne baap dadao ka zikr karte ho balki usse zyada, Kuffare makka hajj se farigh ho kar apne baap dada ka khoob zikr karte the aur apne apne nasab ki khoobiya bayaan karte the is ko mana farmaya, iski jagah Allah ka zikr ka hukm hua aur zaahir hai ke ye zikr buland aawaz se hi hoga, Isiliye talbiya buland aawaz se padhna sunnat hai khaas kar jama'ato ke milne ke waqt, Rab ta'ala farmata hai:

> Jab Quran padha jaaye to kaan laga kar suno aur khamosh raho (7:204)

Maloom hua ke buland aawaz se tilawat jaaiz hai, buland aawaz ke zikr ko hi suna ja sakta hai na ke zikre khafi

Mishkaat mein hai:
Huzoor alaihissalam jab apni namaz se farigh hote to buland aawaz se zikr farmate

Abdullah bin Abbas farmate hain ke main takbeer ki buland aawaz se ye maloom karta tha ke Huzoor alaihissalam ki namaz ho gai hai
Yaani namaz ke baad aisa zikr hota tha ke gharo mein logon ko pata chal jaata tha ke namaz ho gai hai

Lam'aat mein hai:
Hazrate Ibne Abbas bachhe the is liye jama'at mein pabandi se na aate the
Muslim mein hai:
Yaani namaz se farigh ho kar buland aawaz se zikr karna Huzoor alaihissalam ke zamane mein murawwaj tha
Mishkaat mein hai:
Jo shakhs humein apne dil mein yaad karta hai to hum bhi use apne jafs mein yaad karte hain aur jo majma mein humara zikr karta hai to hum usse behtar majme mein uska zikr farmate hain (yaani malaika ke majme mein)

Jaame Sagheer mein hai ke Hazrate Anas se riwayat hai ke Huzoor alaihissalam ne farmaya ke janaze mein "La Ilaha Illallah" zyada kaha karo

Isse maloom hua ke janaze ke saath kalima padhna aur kisi tarah ka zikr karna har tarah se jaaiz hai buland aawaz se ho ya dheemi aawaz se

Ashraf Ali Thanwi ne likha hai ke Huzoor alaihissalam namaz ke baad sahaba -e- kiraam ke saath tasbeeh wa tehleel buland aawaz se padhte the

Tafseer Roohul Bayaan mein hai:
Buland aawaz se zikr karna jaaiz balki mustahab hai jabki riya (dikhawa) na ho taaki deen ka izhaar ho, Zikr ki barkat sunne waalo tak gharo mein pahunche aur jo koi iski aawaz sune to is zikr mein mashghool ho jaaye

Isse maloom hua ke buland aawaz se zikr karne ke bahut se faide hain, Mishkaat mein hai ke ek raat Huzoor alaihissalam ne Hazrate Abu Bakr Siddique ko past aawaz se aur Hazrate Umar ko buland aawaz se zikr karta paaya to kisi ka radd na farmaya

Aalamgeer mein hai ke namaz ke ilawa behtar hai ke Quran buland aawaz se padhe
Shami mein hai ke pehle aur baad ke ulama ka is par

ittefaq hai ke jama'ato ka masjid mein buland aawaz se zikr karna mustahab hai magar ye ke unki buland aawaz se kisi sone waale ko ya namazi ya qaari ko pareshani na ho

Baaz ahle ilm ne farmaya hai ke buland aawaz se zikr karna afzal hai ke is mein kaam zyada hai aur iska faida sunne waalo ko bhi pahunchta hai aur ye ghafilo ke dil ko bedaar karta hai, unke khayalaat aur unke kaano ko fikre ilahi ki taraf kheenchta hai, neend ko bhagata hai aur khushi ko badhata hai

Durre Mukhtar mein hai ke baqar eid ke dus dino mein aam musalmano ko bazaaro mein naara -e-takbeer kehne se na roko isi ko hum ikhteyar karte hain, isse maloom hua ke bazaaro ki takbeerein mustahab hain

Inke ilawa aur bhi ahadees wa fiqhi ibaraat pesh ki ja sakti hain magar yahan itna kaafi hai, Deobandiyo ke aalim Rashid Ahmad Gangohi ne bhi is par likha hai ke ye jaaiz hai lihaza deobandiyo ko haq nahin banta ke kisi sunni musalman ko buland aawaz zikr se rokein

Aql bhi yahi chahti hai ke zikr bil jahar ho kyunki shariat mein sawaab mehnat ke sabab zyada milta hai jaise sardi mein wuzu karna aur andheri raat mein

masjid aana aur door se masjid mein aana waghaira zyada sawaab ka baais banta hai (dekho Mishkaat waghaira) aur buland aawaz se zikr karne mein mashaqqat zyada hai lihaza ye afzal hai

Mishkaat mein hai ke jahan tak momin ki aawaz jaati hai wahan tak ke darakht, patte, ghaas, jinno ins qiyamat mein uske imaan ki gawahi denge, to zikr bil jahar (buland aawaz se zikr) ka faida zaakir ko bhi ke kalima waghaira ki zarb se dil bedaar hota hai aur sunne waale ko bhi ke mumkin hai wo bhi sun kar zikr karein

Buland aawaz se zikr karne se shaitan bhi bhaagta hai aur isse neend wa susti bhi door hoti hai jabki zikre khafi mein neend aa jaati hai magar ye tamam taqreer is soorat mein hai ke buland aawaz se zikr dikhawe ke liye na ho, agar dikhawe ke liye ho to sirf zikr hi nahin balki namaz waghaira bhi gunah ka mojib hai

Dusra baab: Aitrazaat ke jawabaat

Aitraz:

Aayat hai ke apne rab ko apne dil mein yaad karo aur baghair aawaz nikale subho shaam
Isse maloom hua ke buland aawaz se zikr karna chahiye

Jawab:

Iske chand jawab hain, awwalan ye ke is aayat mein ye zikr namaz ki haalat mein muraad hai yaani aahista padhi jaane waali namazo mein qirat ya muqtadi har namaz mein ya attahiyyaat waghaira padhe ya imam qadre zaroorat se zyada aawaz na nikaale, Tafseer Roohul Bayaan mein isi aayat ke tehat hai ke jo shakhs jahri namaz mein imamat kare to zyada buland aawaz se qirat na kare balki is par kifayat kare ke pichhe waale sun sakein, kashf mein farmaya ke qadre zaroorat se zyada na cheekhe warna gunahgar hoga

Tafseere kabeer mein is aayat ke tehat hai ke yahan muraad jahar wa ikhfa ke darmiyan zikrullah karna hai hai, Tafseere Khazin mein is aayat ke tehat hai:
Hazrate Ibne Abbas se riwayat hai ke is aayat se muraad namaz mein tilawate quran hai
Aahista zikr wahan afzal hai jahan riya yaani dikhawe ka khauf ho ya namaziyo ya sone waalo ko takleef pahunche aur inke ilawa buland aawaz se zikr karna

afzal hai kyunki is mein amal zyada hai aur sunne waalo ko bhi isse faida hota hai

Aitraz:

Ek aayat hai ke apne rab se gidgida kar aur aahista dua karo beshak hadd se badhne waale usko pasand nahin

Jawab:

Is aayat mein pehli baat to dua ka zikr hai na ke zikr karne ka aur waqai dua isi tarah karna afzal hai taaki ikhlaas poora ho, Tafaseer mein yahi hai ke dua isi tarah ki jaaye, baaz mufassireen is taraf gaye hain ke ibadat ko khufya karna zaahir karne se behtar hai aur baaz farmate hain ke izhaar karna afzal hai taaki dusre bhi uski pairwi karein

Aitraz:

Ek aayat hai ke "Aur aye mahboob jab tum se mere bande mujhe puchhein to main nazdeek hoon dua qubool karta hoon pukarne waale ki jab mujhe pukare" is aayate kareema se maloom hua ke rab ta'ala humse qareeb hai, dil ke khayalaat aur aahista baat ko sunta hai phir buland aawaz se pukarna bekaar hai

Jawab:

Is aayat mein un logon ke khayaal ko batil farmaya gaya hai jo buland aawaz se zikr ye samajh kar karein

ke khuda humse door hai baghair buland aawaz ke wo humari nahin sunta, ye khayaal mahaz jahalat hai, buland aawaz se zikr to ghafil ko jagane ke liye hota hai

Tafseer Roohul Bayaan mein is aayat ke shaane nuzool ka bayaan hai ke ek badwi ne Huzoor alaihissalam se arz kiya ke rab ta'ala qareeb hai taaki usse munajaat karein ya door hai ke usko pukarein is par rab ne farmaya

Maloom hua ke rab ko door samajh ke pukarna bura hai, ye bhi riwayat hai ke ye aayat ghazwa -e- khaibar ke mauqe par naazil hui jabki log naara -e- takbeer lagana chahte the aur Huzoor alaihissalam ka mansha tha ke hum khufya taur par wahan pahunch jaayein ke kuffar ko khabar na ho chunanche Roohul Bayaan mein isi aayat ke tehat hai ke "Jabki Huzoor alaihissalam khaibar ki taraf mutawajje hue taaki log kisi oonche jungle par chadhe to unhone buland aawaz se takbeer kahi, pas Huzoor alaihissalam ne farmaya ke apni jaano par narmi karo tum kisi behre ya ghaaib ko nahin pukarte ho"

Aitraz:

Mishkaat mein hai ke buland takbeer kehne lage pas Huzoor alaihissalam ne farmaya ke apni jaano par narmi karo tum kisi behre ya ghaaib ko nahin pukarte

ho..., is hadees se maloom hua ke zikr bil jahar mana hai aur Huzoor alaihissalam ki nakhushi ka baais hai

Jawab:

Iska jawab pichhle sawal ke ziman mein guzar chuka, ye hadees ek safare jihad ke mauqe ki hai, us waqt zaroori tha ke musalman khufya taur par khamoshi se us ilaqe mein dakhil ho jaayein, ye bataure mashwara farmaya gaya ke tum safar ki mashaqqat mein ho phir cheekhne ki mashaqqat bhi uthate ho, iski kya zaroorat hai, Lam'aat mein isi hadees ke maa tehat hai:
Is hadees mein is taraf ishara hai ke ye jahar se mumanat aasani ke liye hai na isliye ke jahar mana hai mumanat mahaz aasani ke liye hai na ke isiliye ke jahar mana hai

Aitraz:

Fatawa Bazariya mein hai ke "Qaazi saheb ke fatawa se naqal kiya ke jahar se zikr karna haraam hai kyunki Hazrate Abdullah ibne Mas'ood sahih riwayat ke saath sabit ho chuka ke unhone ek jama'at ko masjid se mahaz isliye nikaal diya tha ke wo buland aawaz se zikr karti thi aur farmaya ke main tumhein bidd'ati khayaal karta hoon"
Dekho buland aawaz se jama'at ke saath mil kar zikrullah haraam hai aur Hazrate Ibne Mas'ood ne un ko bidd'ati farmaya aur unhein masjid se nikaal diya

Jawab:

Iske do jawab hain, ek ilzami aur dusra tehqeeqi, ilzami jawab to ye hai ke tum bhi bidd'ati aur haraam ke murtakib hue kyunki tumhare deeni wa siyasi jalse hote hain, taqreero ke darmiyan naara -e- takbeer aur fulaan saheb zindabad din raat masjido mein hote hain na tum un bil jahar zikro par fatwe lagate ho na unhein rokte ho, kya masjido mein sirf durood shareef buland aawaz se padhna haraam hai, baaqi tumhare jalse naare sab jaaiz

Tehqeeqi jawab:

Tehqeeqi jawab ye hai ke jo Fatawa Bazariya aur Fatawa Shami ne diya hai, jise aapne naqal na farmaya, agar poori ibarat naqal kar lete to poora jawab mil jaata, Shami mein hai:
"Buland aawaz se zikr karna jaaiz hai ke azaane khutba, jumuah aur hajj mein hota hai aur ye mas'ala Fatawa Khairiya mein waazeh taur par bayaan kiya gaya hai aur jo Fatawa Qaazi khan mein hai usse muraad nuqsan deh jahar hai

Maloom hua ke Hazrate Ibne Mas'ood ne un logon ko bidd'ati farmaya jo jama'ate awwal ke waqt jabki log namaz jama'at se ada kar rahe the tab ye buland aawaz se zikr karte the, jisse logon ki namaz mein haraj waaqe

hota tha ya koi aur deeni zarar tha, khulasa ye hai ke nuqsan dene waale buland zikr ko mana kiya gaya hai, Ab zara Fatawa Bazariya ko bhi dekh lo ke is hadees ko naqal karne ke baad aitraz aur jawab bayaan karte hain ke agar tum kaho ke fatawa mein to ye hai ke zikr bil jahar se kisi ko na roko agarche masjid hi mein karte ho to phir Hazrate Ibne Mas'ood ka amal tumhare fatawe ke khilaf hai, iske jawab mein hai:
aapka unhein masjid se nikaalna mumkin hai isliye ho ke un logon ka etiqad ye ho ke jahar bhi ibadat hai aur logon ko ye batana ho ke ye aqeeda bidd'at hai aur jaaiz kaam kabhi kisi aarzi wajah se najaiz ho jaata hai

Is par bunyadi aitrazaat kuchh is tarah hain ke jab Allah sab sunta hai to zor se kyun chillate ho to iska jawab ye hai ke azaan mein buland aawaz ki jaati hai, dusra ye ke durood ke jo alfaaz hadees mein nahin wo kyun padhte ho to iska jawab ye hai ke dua mein naqale khaas ki zaroorat nahin balki jo najaiz hai wo uski hadd mein na aaye wo jaaiz hai (yaani izafa kiya ja sakta hai) iski poori tehqeeq humari kitab "Shane Habeebur Rahman" mein padhiye, teesra ye ke is tarah namaziyo ko takleef hoti hai to ye daawa ke mutabiq daleel nahin ke jab namazi ko takleef hoti hai to kya jab koi namazi na ho us waqt jaaiz hoga? Punjab waghaira mein ye tab kiya jaata hai jab namazi padh kar farigh ho chuke ho, Fuqaha ne jo farmaya hai ke

namaziyo ko takleef na ho to isse jama'at ka waqt hai ke jab log namaz mein mashghool ho gaye ab koi shakhs jama'at chhodne waala baad mein aaye to apni namaz ke heele se sab ko khamosh karta phire ke chunki mujhe ab namaz padhni hai lihaza aye namaziyo! aye quran yaad karne waalo! aye waaizo! tum sab khamosh ho jaao!

Khayaal rahe ke masajid mein zyada ehtimam pehli jama'at ka hota hai jis par bahut se sharai mas'ale mutafarriq hain, Makka muazzama mein sirf pehli jama'at ke liye tawaf band hoga, jahan ye jama'at hui tawaf shuru hua, aur tawaf mein duao ka is qadr shor hota hai ke kaan padi aawaz sunai nahin deti, ab kahiye wahan buland aawaz se zikr ka kya hukm hoga? kya namaziyo ke khalal ki wajah se namaz band karwaoge?

Auliya ke naam par janwar palna

Baaz log jo milad shareef aur gyarahwi wa fatiha ke paband hain wo kuchh arse pehle se janwar paalte hain maslan bakra ya murgha pehle se hi khaas kar dete hain ke ise fulaan isaale sawaab ke mauqe par zibah karenge phir jab wo tarikh aati hai to Allah ka naam le kar use zibah kiya jaata hai aur fuqara aur sulaha ko khilaya jaata hai, is mein sharan koi haraj nahin hai lekin sirf is baat par ke use kisi ke naam par paala gaya hai mukhalifeen isko haraam aur iske gosht ko murdar aur aisa karne waale ko mushrik tak keh dete hain! is bahas ke do baab kiye jaate hain, pehle mein iska suboot aur dusre mein aitrazaat ke jawabaat

Pehla Baab: iske jaaiz hone ka suboot

Jis halal janwar ko musalman ya ahle kitab Allah ka naam le kar zibah kare to wo halaal hai, aur jis halal janwar ko mushrik ya murtad zibah kare wo murdar hai, isi tarah agar musalman jaan boojh kar Allah ka naam na le to haraam hai, khayaal rahe ke janwar ke halal aur haraam hone mein janwar ke zibah karne waale par madaar hai na ke janwar ke malik par, agar musalman ka janwar mushrik ne zibah kiya to wo murdar ho gaya aur agar mushrik ne but ke naam par janwar paala magar kisi musalman ne Allah ka naam le

kar zibah kar diya to wo halaal hai, Isi tarah zibah ke waqt naam lene ka aitbar hai na ke aage pichhe zindagi mein, janwar but ke naam par tha lekin kisi musalman ne Allah ka naam le kar zibah kiya to ab zibah ke waqt ka aur zibah karne waale kar aur zibah ke waqt liye gaye naam ka aitbar kiya jayega aur janwar halaal hoga, agar janwar qurbani ke liye tha magar zibah karte waqt kisi aur ka naam liya gaya to murdar ho gaya, Quran mein isi ko bayaan kiya gaya hai ke zibah karte waqt agar ghairullah ka naam pukara gaya to wo haraam hai

Tafseere Baizawi mein hai ke yahan muraad zibah karte waqt naam lena hai jaise kafir zibah karte waqt Laat aur Uzza ka naam lete the

Tafseere Jalalain aur Khazin mein bhi aisa hi hai ke wo janwar haraam hai ke jiske zibah karte waqt ghairullah ka naam liya gaya, Ahle arab ghaire khuda ka naam le kar zibah kiya karte the, isse mana farmaya gaya

Tafseere Ahmadiya wa Tafseere Madarik mein bhi yahi hai ke haraam wo janwar hai jo buto ke liye zibah kiya jaaye aur yahan janwar ki kisi se nisbat ka aitbar nahin, Tafseerate Ahmadiya mein hai:
Isse maloom hua ke jis gaaye ki auliya ke liye nazr maani jaaye jaisa ke humare zamane mein riwaaj hai ye halaal tabeeb hai kyunki is par zibah ke waqt ghairullah

ka naam nahin liya gaya agarche is gaaye ki nazr maante hain

Is mein to Mulla Ahmad Jeewan ne alaihirrehma ne faisla hi farma diya, Aap wo shakhsiyat hain ke arabo ajam ke ulama ke ustaz hain aur deobandi bhi inko maante hain, Shami mein hai:
Janna chahiye ke halaal aur haraam ka daromadar zibah ke waqt niyyat ka hai
Saaf maloom hua ke zibah se pehle naam ya niyyat bilkul motabar nahin, Aalamgeeri mein hai:
Musalman ne majoosi ki wo bakri jo unke liye aatishkada ke liye ya kafiro ke buto ke liye thi, zibah ki wo halal hai kyunki us musalman ne Allah ka naam liya hai magar ye kaam musalman ke liye makrooh hai

Dekhiye janwar paalne waala kafir ho aur but ke naam par paale uske baad bhi agar koi musalman use Allah ka naam le kar zibah kare to wo halal ho jayega, Ab kahiye gyarahwi ya milad ka bakra but parast ke bakre se bhi gaya guzra hai? ke wo to halal par ye haraam, Allah ki tareefein, saabit ho gaya ke ye bakra halal aur aisa kaam sawaab ka baais hai

Dusra Baab: Aitrazaat ke jawabaat

Aitraz:

Janwar ko zibah karte waqt to Allah ka naam liya jaata hai lekin isse kisi ghair ka qurb haasil karna maqsad hota hai aur fiqh ki kitabo mein hai ke kisi ghair ka qurb haasil karne ke liye zibah karne se wo murdar ho jayega aur ye haraam kaam hai, gyarahwi mein Huzoor Ghause Paak ko raazi karne ke liye janwar ko zibah kiya jaata hai

Jawab:

Zibah ki chaar qismein hain, Pehli to ye ke mahaz khoon bahana maqsad ho aur gosht bas taabe ho, aur ye khoon bahana rab ko raazi karne ke liye ho jaise Qurbani, Aqeeqa aur Nazr ka janwar, ye zibah ibadat hai magar is mein waqt ya jagah ki qaid hai ke qurbani khaas tarikho mein ibadat hai aage pichhe nahin
Dusra chhuri ki chhar ki aazmaish ke liye zibah karna, ye na ibadat hai na gunah,
Teesra gosht khane ke liye zibah karna jaise shadi walima aur bechne ke liye zibah karna, isi tarah fatiha buzurgaan ke liye zibah karna ke in sab zibah se maqsood gosht hai, ye agar Allah ke naam se kiya jaaye to halaal hai warna haraam
Chautha hai ghaire khuda ko raazi karne ke liye sirf

khoon bahane ki niyyat se zibah karna, is mein gosht maqsood na ho jaise ke hindu log but ya devi par janwaro ki bhent (bali) chadhate hain ke isse sirf khoon de kar buto ko raazi karna maqsad hota hai, aisa janwar agar bismillah keh kar bhi zibah kiya jaaye jab bhi haraam hai basharte ke zibah karne waale ki niyyat bhent ki ho, in fiqhi ibarato mein yahi muraad hai

Khulasa ye hai ke agar zibah fatiha ya dawat karne ke liye ho aur us dawat ya fatiha se kisi ko raazi karna maqsood ho aur wo Allah ke naam par hi zibah kiya jaaye to jaaiz hai aur kisi Allah ke bande ko raazi karna uski ibadat nahin hai

Aitraz:

Nawawi Sharah Muslim mein hai ke kisi badshah ya kisi bade aadmi ke aane par janwar zibah kiya gaya to haraam hai ke us par uska naam pukara gaya agarche zibah ke waqt Allah ka hi naam liya gaya ho

Jawab:

Iska mumakkam jawab upar guzar chuka, agar kisi sultan ya kisi ki bhent ki niyyat ho to wo haraam hoga, bhent ke maana bayaan kiye ja chuke hain ke khoon bahane se usko raazi karna maqsood ho gosht taabe ho aur agar sultan waghaira ki dawat ke liye janwar zibah kiya ho to agarche dawat raza -e- sultan ke liye ho

janwar halal hai, Durre Mukhtar mein hai:
Aur agar janwar mehman ke liye zibah kiya to ye haraam nahin ke ye Hazrate Ibrahim alaihissalam ka tariqa hai aur mehman ki tazeem Allah ki tazeem hai, wajhe farq ye hai ke agar uska gosht mehman ke aage rakha taaki us mein khaaye to ye zibah Allah ke liye hoga aur nafa mehman ke liye ya walima ya tijarat ke liye aur agar mehman ke aage na rakha balki yun hi kisi ko de diya to ye tazeem ghairullah ke liye hai lihaza haraam hai

Isse saaf taur par maloom hua ke gosht ka maqsood hona ibadat wa ghaire ibadat mein farq hai, isi jagah Durre Mukhtar mein hai:
Aisa karna makrooh hai isse zibah karne waala kafir na hoga, kyunki hum musalman par badgumani nahin karte ke wo us zibah se kisi aadmi ki ibadat karta hai

Maloom hua ke muslaman par badgumani karna haraam hai, iske hashiya durre mukhtar mein isko zyada waazeh kar diya gaya hai magar jis qadr bayaan kar diya gaya is mein kifayat hai

Haath paaon choomne aur Tabarrukaat ki tazeem ki bahas

Pehla Baab

Tabarrukaat ko bosa dene ke suboot mein

Tabarrukaat ka choomna jaaiz hai, Qurane kareem farmata hai: Aye bani israyeel, Baitul Muqaddas mein sajda karte hue dakhil ho aur kaho ke humare gunah muaaf ho
Is aayat se pata laga ke Baitul Muqaddas jo ke ambiya ki aaram gaah hai iski tazeem is tarah karai gai ke wahan bani israyeel ko sajda karte hue jaane ka hukm diya, ye bhi maloom hua ke mutabarrak maqam par tauba jald qubool hoti hai, Mishkaat mein hai:
Hazrate Zaraa se marwi hai, ye Wafade Abdul Qais mein the, farmate hain ke jab hum Madina munawwara aaye to apni sawariyo se utarne mein jaldi karne lage pas hum Huzoor alaihissalam ke haath paaon choomte the

Mishkaat mein Hazrate Safwan bin Asaal se riwayat hai "pas unhone Huzoor alaihissalam ke haath paaon choome" Mishkaat mein Abu Dawood aur Tirmizi se hai:

Huzoor alaihissalam ne Usman ibne Maz'oon ko bosa diya halanki unka inteqal ho chuka tha

Shifa Shareef mein hai ke jis mimbar par Huzoor alaihissalam khutba farmate the us par Hazrate Abdullah bin Umar apna haath laga kar apne chehre par rakhte the (choomte the)

Sharhe Bukhari (Ibne Hajar) mein hai ke:
Arkaane Kaaba ko choomne se baaz ulama ne buzurgane deen ke tabarrukaat waghaira ke choomne ko sabit kiya hai, Imam Ahmad bin Hambal se riwayat hai ke unse kisi ne puchha ke Huzoor alaihissalam ke mimbar aur qabre anwar ko choomna kya hai? farmaya koi haraj nahin aur Ibne Abi Sinaf Yamani se jo ke Makka ke ulama -e- shawafe mein se hain manqool hai Qurane Kareem aur ahadees ke awraaq aur buzurgane deen ki qabrein choomna jaaiz hain

Allama Jalaluddin Suyooti farmate hain ke Hajre Aswad ke choomne se baaz aarifeen ne buzurgane deen ki qabro ka choomna saabit kiya hai

In ahadees wa muhaddiseen wa ulama ki ibaraat se saabit hua ke buzurgane deen ke hath paaon aur unke libas nalain baal gharze ke saare tabarrukaat isi tarah Kaaba muazzama, Quran shareef, hadees ki kitabein

choomna jaaiz aur baaise barkat hai balki buzurgane deen ke baal wa libaas wa jamee tabarrukaat ki tazeem karna unse ladai waghaira masaib mein imdad haasil karna hai

Qurane kareem mein saabit hai, Quran farmata hai:
Bani israyeel se unke nabi ne farmaya ke Taloot ki badshahi ki nishani ye hai ke tumhare paas ek taboot aayega jis mein tumhare rab ki taraf se dilo ko chain hai aur kuchh bachi hui cheezein hain muazzaz Haroon aur muazzaz Moosa ke tarka ke uthaye honge uske firishte
Is aayat ki tafaseer dekhein to likha hai ke taboot ek shamshad ki lakdi ka sandooq tha jis mein ambiya ki tasweerein (ye kisi insan ne nahin banai thi balki qudrati thi) unke makanaate shareefa ke naqshe aur Hazrate Moosa alaihissalam ka asaa aur unke kapde aur aapke nalain shareef aur Hazrate Haroon ka asaa aur unka imama waghaira tha, Bani israyeel jab dushman se jung karte to barkat ke liye usko samne rakhte the, jab khuda se dua karte to usko samne rakh kar khuda se dua karte the, bakhoobi saabit hua ke buzurgane deen ke tabarrukaat se faiz lena, unki azmat karna tariqa -e- ambiya hai

Hazrate Yaqoob alaihissalam ne jab Hazrate Yusuf alaihissalam ko unke bhaiyo ke saath bheja to unke

gale mein Hazrate Ibrahim alaihissalam ki qamees taweez bana kar daal di taaki wo mahfooz rahein, Saare paani rab ne paida farmaye hain magar aabe zam zam ki tazeem isliye hai ke wo ek nabi ke paaon se jaari hua hai, Maqame Ibrahim ek patthar hai lekin usko Hazrate Ibrahim alaihissalam se nisbat hui to uski izzat badh gai yahan tak ke Huzoor alaihissalam se nisbat hui, Hazrate Ayyub alaihissalam ke paaon se jo paani paida hua wo shifa bana, Maloom hua ke nabi ke paaon ka dhowan azmat waala hai aur shifa hai

Mishkaat mein hai ke Hazrate Asma binte Abu Bakr Siddique ke paas Huzoor alaihissalam ka jhubba (uchkan) tha, Madina mein jab koi beemar pad jaata to aap use us jhubbe ka dhowan pilati thi
Isi Mishkaat mein hai ke Huzoor alaihissalam ne Hazrate Kabsha ke yahan ek mashkeeze se moonh laga kar paani peeya to unhone us mashkize ke moonh ko kaat kar rakh liya
Isi Mishkaat mein hai ek ek jama'at ne daste aqdas par islam qubool kiya to arz ki ke humare yahan yahoodiyo ka ek ibadat khana hai hum chahte hain ke use tod kar wahan masjid bana lein, Huzoor alaihissalam ne kulli farma kar paani unhein diya aur kaha ke use todne ke baad wahan is paani ko baha dena
Hazrate Khadil bin waleed ki topi ka waqiya to bahut mash'hoor hai ke aapke paas ek topi thi jis mein

Huzoor alaihissalam ka baal mubarak tha aur jung mein wo topi humesha aapke sar par hoti thi
Huzoor alaihissalam ke wuzu karne par sahaba ka paani le lena aur iske liye koshishein karna bhi kai ahadees mein mazkoor hai aur in sab se tabarrukaat ki tazeem ka waazeh suboot milta hai

Ahadees se saabit hua ke buzurgane deen ki istemal ki hui cheezo se barkat haasil karna sunnate sahaba hai, ab aqwale fuqaha mulahiza karein, Aalamgeeri mein hai ke aalim ya aadil badshah ke haath choome unke ilm wa adal ki wajah se to is mein haraj nahin
Isi Aalamgeeri mein hai: apne maa baap ki qabrein choomne mein haraj nahin
Durre Mukhtar, Shami waghaira mein aisa hi hai

Mukhalifeen ke sardar Rasheed Gangohi ne likha hai ke deendar ki tazeem ke liye khade hona sunnat hai aur paaon chooma aise hi shakhs ka bhi durust hai hadees se saabit hai (Fatawa Rasheediya)
Iske mutalliq aur bhi ahadees wa fiqhi ibaraat pesh ki ja sakti hain, magar is qadr par kifayat ki jaati hai

Dusra baab: Aitrazaat ke jawabaat

Aitraz:

Fuqaha farmate hain ke aalim ke samne zameen choomna haraam hai, nees jhuk kar kar tazeem karna haraam hai kyunki ye ruku ke mushabe hai aur jis tarah tazeemi sajda haraam ho gaya aise hi tazeemi ruku bhi haraam hai, aur jab kisi ke paaon choomne ke liye uske samne jhukenge to ye sajda ho jayega lihaza ye haraam hai, Durre Mukhtar mein bhi isi se mana kiya gaya hai

Jawab:

Pehle hum sajda ki tareef karenge phir uske ahkaam bayaan karenge phir jhukne ki tafseel batayenge, Shariat mein sajda ye hai ke saat uzw zameen par lagein, dono panje, dono ghutne, dono haath aur naak wa peshani phir is mein sajda ki niyyat bhi ho, baghair niyyat ke koi shakhs zameen par aundha let gaya to sajda na hua jaisa ke baaz log beemari ya sardi ya charpai par aundhe pad jaate hain, sajda do tarah ka hai, sajda -e- tahya aur sajda -e- ibadat, sajda -e- tahya to kisi se mulaqaat ke waqt sajda karna aur sajda -e- ibadat kisi ko khuda jaan kar uski ibadat karne ke liye hai

Ibadat ke liye sajda karna kisi ghairullah ke liye shirk hai aur ye kisi bhi nabi ki shariat mein jaaiz na hua aur

sajda -e- tahya Hazrate Adam alaihissalam se Huzoor alaihissalam ke zamane tak jaaiz tha aur firishto ne Hazrate Adam alaihissalam ko sajda kiya, Hazrate Yaqoob alaihissalam aur Hazrate Yusuf alaihissalam ke bhaiyo ne Hazrate Yusuf alaihissalam ko sajda kiya

Islam mein is sajde ko mana kar diya gaya lihaza koi karega to gunahgar hoga, mujrim hai, haraam ka murtakib hai magar mushrik ya kafir nahin, Durre Mukhtar mein isi jagah hai ke:
Agar ye zameen choomna ibadat ya tazeem ke liye ho to kufr hai aur agar tahya ke liye ho to kufr nahin haan gunahgar aur kabeera ka murtakib hoga

Is ibarat ke that Shami ne ise aur bhi waazeh kar diya hai, raha ghair ke samne jhukna to iski do noiyyat hain, ek ye ke jhukna tazeem ke liye ho jaise jhuk kar salam karna ya muazzam shakhs ke samne zameen choomna ye agar hadde ruku hai to haraam hai isi ko fuqaha mana farma rahe hain, dusra ye ke jhukna kisi aur kaam ke liye ho aur wo kaam tazeem ke liye ho jaise unka joota seedha karna ya kisi buzurg ke paaon choomne ke liye hai to ye halaal hai aur agar ye taujeeh na ki jaaye to humari pesh karda ahadees aur fuqaha ki ibaraat ka kya matlab hoga? neez ye deobandiyo ke bhi khilaf hoga ke unke peshwa Rasheed Gangohi pair choomne ko jaaiz farma rahe hain

Hazrat Mujaddide Alfe Saani ka ye intehai darje ka taqwa tha ke unhone samjha ke chunki darbare Akbar mein sab ko badshah ka sajda karaya jaata hai aur akbar is gharz se mujh ko apne saamne jhukana chahta hai isliye aap na jhuke warna agar aap jhuk kar us khidki se dakhil hote to bhi aap par koi sharai ilzaam na hota ke aapki niyyat jhuk kar Akbar ki tazeem nahin thi

Aitraz:

Ahadees mein hai ke Hazrate Umar ne sang ko bosa de kar farmaya:
patthar hai nafa de na nuqsan agar maine Huzoor ko tujhe choomte hue na dekha hota to main tujh ko nahin choomta
Isse maloom hua ke Hazrate Umar ko sange aswad ka bosa nagawar tha magar nass mein aa gaya majbooran choom liya aur chunki tabarrukaat ke choomne ki nass nahin aai lihaza na choomna hi behtar hai

Jawab:

Maulvi Abdul Hayi ne Muqaddima Hidaya mein Hajre Aswad ke maa tehat is hadees ko naqal farmaya ke Hakim ki riwayat mein hai ke Hazrate Ali ne Faruqe Aazam ko jawab diya ke aye ameerul momineen! Hajre Aswad nafa bhi deta hai aur mudar (nuqsan bhi pahuncha sakta) hai, kaash ke aapne Quran ki is aayat par tawajjo farmai hoti ke jab meesaq ke din ahad wa

paimaan liya to wo ahad naama ek warq mein likh kar is Hajre Aswad mein rakha aur ye sange aswad qiyamat ke din aayega aur iski aankhein, zuban aur lab honge aur momineen ki gawahi dega lihaza ye Allah ka ameen aur musalmano ka gawah hai

Hazrate Umar Faruque ne farmaya aye Ali! jahan tum na ho wahan mujhe khuda na rakhe

Sange Aswad nafa wa nuqsan pahunchane waala hai aur uski tazeem deen ki tazeem hai

Hazrate Umar ka ye farmana isliye na tha ke aap ko uska bosa pasand nahin tha ya aap naraaz the, sunnat se naraazi kufr hai balki mahaz isliye ke ahle arab pehle but parast the aisa na ho ke wo ye samajh lein ke Islam ne chand buto se hata kar ek patthar par hum ko mutawajjeh kar diya, is farman se logon ko farq maloom ho gaya ke wo tha pattharo ko pujna aur ye hai patthar ka choomna, pujna aur hai choomna aur hai, Hazrate Ali ne is maqsad ki tardeed na ki balki "na nafa na nuqsan" ke lafz se log dhoka na khaayein isliye saaf farma diya ke Faruqe Aazam ka maqsad ye hai ke bizzaat ye patthar nafa nuqsan ka malik nahin jaisa ke ahle arab buto ko samajhte the, iska ye matlab bhi nahin hai ke is patthar mein bilkul bhi zarar wa nafa nahin hai to Hazrate Faruqe Aazam ka farman bhi logon ko samjhane ke liye tha aur Hazrate Ali radiallaho ta'ala anho ki taqreer se rawafiz aur wahabiyo dono ke aitrazaat uth gaye

Tajjub ki baat hai ke Hazrate Faruqe Aazam yahan to sange aswad ke bosa ke tumhare qaul ke mutabiq khilaf hain lekin khud hi Huzoor alaihissalam se unhone arz ki ke maqame ibrahim ko hum apna musalla bana lete hain ke iske samje sajda karte aur nafal padhte, unhi ki arz par aayat aai aur hukm hua ke use musalla banao, maqame ibrahim bhi to ek patthar hi hai, iske samne nafal padhna aur sajda karna aapko pasand hai

Aitraz:

Baaz log ye bhi kehte hain ke aaj kal jo tabarrukaat Huzoor alaihissalam ki taraf mansoob hain khabar nahin ke banawati hain ya ke asli chunki unke asli hone ka suboot nahin isliye unka choomna, unki azmat karna mana hai, Hindustan mein bahut jagaho mein baal ki ziyarat karai jaati hai na to is ka pata hai aur na suboot ke ye Huzoor alaihissalam ke baal hain?

Jawab:

Tabarrukaat ke suboot ke liye musalmano mein ye mash'hoor hona ke ye Huzoor ke tabarrukaat hain kaafi hai isliye aayate qurani ya hadeese bukhari ki zaroorat nahin har cheez ka suboot yaksaan nahin hota, zina ke suboot ke liye chaar muttaqi musalmano ki shahadat darkar hai, deegar maali muamlaat ke suboot ke liye do ki gawahi kaafi aur Ramazan ke chand ke liye sirf ek aurat ki khabar bhi motabar,

Nikah, nasab yadgaaro aur awqaaf ke suboot ke liye sirf shohrat ya khaas alamat kaafi hai, ek pardesi aadmi kisi aurat ko saath le kar shauhar biwi ki tarah rehte hain, aap is alamat ko dekh kar uske nikah ki gawahi de sakte hain? hum kehte hain ke hum fulaan ke bete, iska suboot na Quran se hai na hadees na humari walida ke nikah ke gawahb maujood, magar musalmano mein is ki shohrat hai itna kaafi hai, isi tarah yadgaaro ke suboot ke liye shohrat motabar hai, Rab ta'ala farmata hai:
kya ye log zameen ki sair nahin karte taaki dekhein un se pehle waalo ka kya anjaam hua
Is aayat mein kuffare makka ko raghbat di gai hai ke guzishta kuffar ki yaadgaro, unki ujdi hui bastiyo ko dekh kar ibrat pakdein ke nafarmano ka kya anjaam hota hai, ab ye kaise maloom ho ke fulaan jagah qaum aabad thi Quran ne bhi iska pata na diya isliye mahaz shohrat motabar maani, maloom hua ke Quran ne bhi is shohrat ka aitbar farmaya
Shifa Shareef mein hai:
Huzoor alaihissalam ki tazeem wa tauqeer mein se ye bhi hai ke Huzoor alaihissalam ke asbaab unke makanaat aur jis ko us jisme paak se mass bhi ho gaya aur jis ke mutalliq ye mash'hoor hai ke ye Huzoor alaihissalam ki hai un sab ki tazeem kare
Sharhe Shifa (Mulla Ali Qaari) mein hai ke "Isse maqsad ye hai ke jo cheez Huzoor alaihissalam ki taraf

mansoob ho mash'hoor ho uski tazeem kare
Maulana Abdul Haleem saheb lakhnawi ne apni kitab Noorul Iman mein ye ibarate shifa naqal farma kar hashiya likha:
Agar ye nisbat mahaz shohrat ki bina par ho aur iska suboot ahadees se na ho, Isi tarah Mulla Ali Qaari ne farmaya

Tajjub hai ke Fuqaha -e- kiraam fazail mein zayeef ahadees bhi maqbool maanein aur ye meharban tabarrukaat ke suboot mein hadeese bukhari chahein

Aitraz:

Naqsha asal Nalain shareef nahin, ye to tumhari raushnai aur tumhari qalam se banaya gaya naqsha hai to phir iski tazeem kyun karte ho

Jawab:

Ye naqsha asal nalain ki naqal hai aur uski hikayat hai aur hikayat ki bhi tazeem chahiye, lahore ka chhapa hua Quran shareef aur uski raushnai (ink) aasman se nahin utri humari banai hui hai magar wajibut tazeem hai ke us asal ki naqal hai

Abdun Nabi, Abdur Rasool naam rakhne ki bahas

Abdun Nabi, Abdur Rasool, Abdul Mustafa aur Abdul Ali waghaira naam rakhna jaaiz hai, isi tarah apne aap ko Huzoor ka banda kehna bhi jaaiz hai, Quraano hadees wa aqwale fuqaha se saabit hai magar baaz log is ka inkar karte hain isliye is bahas ke bhi hum do baab karte hain, baabe awwal mein iska suboot dusre mein is par aitrazaat ke jawabaat

Pehla baab: iske suboot mein

Allah ta'ala farmata hai:

> Aur nikah karo apno mein un ka jo be nikah ho aur apne laaiq bando aur kaneezo ka

Is aayat se suboot mila ke banda bhi dusre bande ko apna banda keh sakta hai

Ek aur aayat hai:

> Aye mahboob farma dijiye ke mere wo bando jinhone apni jaano par zyadati ki Allah ki rahmat se na ummeed na ho

Is aayat mein do ehtimal hain, ek to ye ke rab farmata hai ke aye mere bando, dusre ye ke Huzoor

alaihissalam ko hukm diya gaya ke aap farma do aye mere bando, is dusri soorat mein ibaad Rasoolullah muraad hue yaani Huzoor alaihissalam ke ghulam aur ummati, dusre maana ko bhi bahut se buzurgane deen ne ikhteyar farmaya, masnawi shareef mein farmate hain:
Huzoor alaihissalam ne saare aalam ko apna banda farmaya, Quran mein padh lo

Haaji Imdadullah Muhajir Makki saheb farmate hain: Allah ke bando ko Rasool ka banda keh sakte hain, Ashraf Ali Thanwi ne bhi yahi tarjuma kiya ke "aap keh do mere bando", Izalatul Khifa mein Hazrate Shah Waliullah Muhaddise Dehelvi ne farmaya ke Hazrate Umar radiallaho ta'ala anho ne mimbar par khutba diya ke "Main Huzoor alaihissalam ke saath tha aur main aapka khadim tha aur aapka banda tha"
Masnawi shareef mein wo waqiya hai ke jab Hazrate Siddiqe Akbar ne Hazrate Bilal ko khareeda to Huzoor alaihissalam ki bargaah mein aaye aur arz kiya ke hum dono hi aapke bande hain aur main ise aapke samne aazad karta hoon

Sahibe Durre Mukhtar shajra -e- ilmi bayaan farmate hain ke ise maine apne shaykh Abdun Nabi se riwayat kiya, isse maloom hua ke sahibe Durre Mukhtar ke ustad ka naam Abdun Nabi tha

Marsiya Rasheed Gangohi mein Maulvi Mahmood Hasan saheb deobandi ne likha hai ke:
Qubooliyat ise kehte hain maqbool aise hote hain
Ubaide sawad ke unka hai laqab yusufe saani

Jis se maloom hua ke Maulvi Rasheed Gangohi saheb ke kaale bande bhi yusufe saani kehlate hain gharze ke Abd ki nisbat ghaire khuda ki taraf Qurano Hadees wa aqwaale mukhalifeen se saabit hai, arab mein aam taur par logon ko apne bande keh kar pukara jaata hai

Latifa:

Taqwiyatul Imaan (wahabiyo ki kitab) mein aise naam rakhne ko shirk kaha gaya hai magar Tazkiratur Rasheed (ye bhi wahabiyo ki kitab hai jis) mein Rasheed Ahmad Gangohi saheb ka shajra -e- nasab yun hai Rasheed Ahmad ibne Maulana Hidayat Ahmad ibne Qaazi Peer Bakhsh ibne Ghulam Hasan ibne Ghulam Ali aur maan ki taraf se nasab naama yunhi likha hai, Rasheed Gangohi saheb ke khandani buzurg mushtarak murtad the ya nahin? agar nahin to kyun? aur agar the to murtad ki awlaad halaali ya harami?

Dusra baab: Aitrazaat ke jawabaat

Aitraz:

Abd ke maana hain aabid yaani ibadat karne waala lihaza abdun nabi naam ke maana hue nabi ki ibadat karne waala ye maana sareeh shirkiya hain lihaza aise naam mana hain

Jawab:

Abd ke maana aabid bhi hain aur khadim bhi, jab abd ki nisbat Allah ki taraf hogi to iska matlab ibadat karne waala hoga aur ghaire khuda ki taraf ho to ghulam ya khadim maana hoga lihaza maana hue nabi ka ghulam, Aalamgeeri mein hai:
Jo naam Quran shareef mein paaye jaate hain unse naam rakhna jaaiz hai jaise Ali ya Rasheed aur Badee kyunki ye asma -e- mushtaraka mein se hain aur bande ke liye inke wo maana muraad honge jo Allah ke liye muraad nahin

Isse maloom hua ke Allah ka naam bhi Ali hai aur Hazrate Ali ka naam bhi Ali, is tarah khuda ka naam bhi rasheed badee waghaira hain aur bando ke bhi ye naam ho sakte hain magar Allah ke naam mein in alfaaz ke maana aur hain aur bando ke liye dusre maana, isi tarah Abdullah ka maana Allah ka aabid,

abdun nabi ke maana nabi ka ghulam, agar ye taujeeh na ho to Quran ki us aayat ka kya maana hoga jis mein Huzoor se farmaya gaya ke keh dijiye "aye mere bando"

Aitraz:

Mishkaat mein hai ke tum mein se koi kisi ko apna banda waghaira na kahe, tum sab Allah ke bande ho aur tumhari sab auratein Allah ki laundiya hain, lekin mere ghulam keh sakta hai

Jawab:

Ye karahate tanzeehi ke taur par mumanat hai ke aisa kehna behtar nahin balki mere ghulam kehna behtar hai, isi hadees ke tehat Nawawi Muslim mein hai ke "Agar kaha jaaye ke Huzoor alaihissalam ne alamaate qiyamat mein farmaya ke laundi apne rab ko janm degi (yaani bande ko rab farmaya) to iska jawab do tarah hai ek ye ke dusri hadees bayane jawaz ke liye hai aur pehli hadees mein mumanat tanzeehi hai na ke tehreemi

Aisi dusri ahadees bhi Mishkaat mein hain ke angoor ko karam na kaho ya abul hakam naam na rakho waghaira mumanat karahate tanzeehi ki bina par hai warna Qurano hadees balki khud ahadees mein sakht taaruz (takraaw) dikhega

Isqaat ki bahas

Is bahas mein teen baatein arz karni hain, isqaat ke maana, isqaat karne ka sahih tariqa aur isqaat ka suboot magar chunki baaz log isqaat ka bilkul inkar karte hain aur qism qism ke aitrazaat karte hain is liye bahas ke do baab kiye jaate hain, pehle mein mazkoora teen baatein bayaan ki jayengi aur dusre baab mein aitrazaat ke jawabaat

Pehla baab: Isqaat ka tariqa aur suboot

Is baab mein teeno baato ke ilawa ye bhi bayaan kiya jayega ke isqaat ke faide kya hain, sabse pehle hum iska maana bata dein, isqaat ke lughwi (dictionary mein) maana hain gira dena, istelahi (definition mein) maana ye hain ke mayyit ke zimme jo ahkame sharaiyya reh gaye ho un ko uske zimme se door karna, isqaat ka faida ye hai ke banda apni zindagi mein jaan kar ya bhool kar bahut se kaam chhod deta hai jiski wajah se use marne ke baad pakad liya jaata hai aur usse chhutkare ke liye isqaat ka tariqa shariat ne ata kiya hai jis mein mayyit ki taraf se un kaamo ko kar diya jaata hai aur uski bakhshish ho jaati hai, wahabi deobandi jis tarah zinda musalmano ke dushman hain isi tarah marne ke baad bhi dushmani nahin chhodte aur is nek aur mufeed amal ko najaiz batate hain

Isqaat ka tariqa ye hai ke mayyit ki umr maloom kar ke us mein se wo umr nikaal di jaaye jis mein wo baligh nahin tha maslan aurat mein se 9 saal aur mard mein se baarah saal kam kar ke phir hisab laga liya jaaye ke usne kitni namazein ya roze apni umr mein chhode aur phir har namaz ke fidya ke taur par fitra ki raqam ada kar di jaaye to uske hisab mein aasani hogi (iski tafseel ke liye ulama wa muftiyane kiraam se rabta kiya jaaye -Abde Mustafa)

Agar namazein bahut zyada qaza hain to ek badi raqam ho jaati hai jise heele ke zariye ada kiya ja sakta hai (iska tariqa bhi ulama wa muftiyane kiraam se samjha jaaye -Abde Mustafa)

Pehli fasl: Heela -e- sharai ka jaaiz hona

Sharai heele karna zaroorat ke waqt jaaiz hai, Qurane kareem, Ahadees aur fuqaha ke aqwaal se iska suboot milta hai, Hazrate Ayyub alaihissalam ne qasam khai thi ke apni biwi ko 100 kode maarunga, Allah ta'ala ne unko taleem farmaya ke ek jhaadu le kar usse 100 baar maaro aur apni qasam na todo, Hazrate Yusuf alaihissalam ne chaha ke apne bhai ko apne paas rakh lein aur pata bhi na chale to aapne bhi ek heela kiya jiska tafseeli zikr surah -e- yusuf mein maujood hai, Hazrate Saara ne bhi qasam khai thi ke Hazrate Hajra

ka koi uzw qata karungi phir jab un mein sulah ki gai aur qasam poora karne ki baat aai to un ko taleem di gai ke Hazrate Haajra ka kaan chhed diya jaaye

Mishkaat mein hai ke Hazrate Bilal umda khurme laaye to Huzoor alaihissalam ne puchha ke kahan se laaye to arz kiya ke maine 2 saa (ek naap) raddi khurme de kar 1 saa umda khurme le liye, Huzoor alaihissalam ne farmaya ke ye sood hai, aainda aisa na karna balki khurmo ko paise ke badle de kar un paiso se achhe khurme le lena

Dekhiye ye sood se bachne ka ek heela hai, Aalamgeeri mein heele ka ek mustaqil baab hai
Haan jo heela kisi ka haq maarne ya fareb dene ke liye ho to wo mana hai, aisa heela ke jisse aadmi haraam se bach jaaye ya halaal ko paa le wo achha hai, is qism ke heele ka jaaiz hona saabit ho gaya ke Allah ta'ala ne farmaya jhaadu le lo aur apni biwi ko maaro

Dusri fasl: Roze ke fidya ke baare mein

Roze ka fidya Quran se saabit hai, farmaya:
aur jin ko is roze ki taaqat na ho wo badla dein ek miskeen ka khana
Isse maloom hua ke majboor, budha ya marzul maut ka mareez jab roze ke qabil na rahe to har roze ke iwaz

ek miskeen ko khana de aur namaz ba muqabla roze ke zyada shaan waali hai isliye roze ke hukm mein rakha gaya
Is aayat ki tafseer (tafseeraate ahmadiya) mein hai ke namaz roze ki misl hai balki usse bhi aham lihaza humne is mein bhi fidya ka ehtiyat hukm diya aur rab ta'ala ke fazl se qubool ki ummeed hai
Fiqh ki kitabo mein iski tasreeh hai ke har namaz par ek roze ka fidya sahih hai aur ahadees se bhi iski tayeed hoti hai, Nasai ne apne Sunane Kubra mein aur Abdur Razzaq ne kitabul wasaya mein Sayyiduna Abdullah ibne Abbas se naqal farmaya:
Koi kisi ki taraf se namaz na padhe, roza rakhe lekin uski taraf se har din har din ke iwaz wo gandum (aadha saa) khairat kar de

Mishkaat mein hai: jo mar jaaye aur uske ramazan ke roze ho to chahiye ke uski taraf se har din ke iwaz ek miskeen ko khana diya jaaye
gharze ke namaz roze ka fidya dena maal se saabit hai aur iska inkar karna jahalat hai

Teesri fasl: Isqaat ka suboot

Isqaat ka suboot taqreeban har fiqhi kitab mein hai chunanche Noorul Ezaah mein isi isqaat ke liye khaas ek fasl muqarrar hai, iske suboot ke liye fiqhi kitabein

dekhi jaayein, isqaat ke talluq se jo bayaan upar guzra us mein baaz ibarato ka tarjuma dekha ja sakta hai

Dusra Baab

Heela -e- isqaat par aitrazaat ke jawabaat

Is mas'ale mein deobandi wahabi aur qadyani kuchh aitrazaat karte hain lekin koi maqool aitraz nahin aur ye aam musalmano ko warghalane ke liye hai, ye log laffazi se kaam lete hain aur chunki aam log shubhaat mein pad jaate hain isliye hum yahan jawab dete hain

Aitraz:

Heeela karna khuda aur musalmano ko dhoka dena hai, ye kaise mumkib hai ke thode se maal se poori umar ki namazein muaaf ho jaayein

Jawab:

Heela ko dhoka kehna jahalat hai, heele ka matlab zaroorate sharaiyya ko poora karna hai, urdu mein kehte hain "heela rizq bahane maut" aur heela to rab ne sikhaya hai aur Huzoor alaihissalam ne taleem farmaya hai jiske hawale upar guzar chuke
Sharai taqazo ko poora karna aur haraam se bachna ayen sawaab hai, kisi jagah masjid ban rahi hai lekin us mein zakaat ka paisa nahin laga sakte, ab zakaat ke

paise kisi faqeer ko de diye jaayein phir wo malik hone ke baad use masjid pe kharch kar de, is mein kis ko fareb diya? kisi ka maal maara? mahaz zaroorate sharai ko poora kiya gaya
Mishkaat mein hai ke jiski namaze jumuah chhoot jaaye wo ek deenar khairat kare, isi mein hai ke jo halate haiz mein apni biwi se sohbat kare to ek deenar ya aadha deenar khairat kare, ye khairat kya hai? us gunah ka kaffara hai jis ka badla namumkin ho gaya
Maal se namazein muaaf karne ki baat karein to ye tab kaha jaata jab wo shakhs zinda hota aur aainda namazo ka fidya de diya karta aur namaz na padhta

Aitraz:

Namaz, Roza waghaira badani ibadaat hain aur iska fidya maal hargiz nahin ho sakta lihaza ye heela najaiz hai

Jawab:

Ye aitraz to aisa hai jaise aarya ne islam par kiya hai ke mas'ala zakaat ka maal musalmano mein bekaari paida karta hai aur mas'ala -e- tauba se gunah par dileri milti hai kyunki jab ghareeb ko maloom hai ke zakaat ka maal baghair mehnat ke milta hai to kyun mehnat karein, isi tarah jab maloom ho gaya ke tauba se gunah muaaf hote hain to khoob gunah karo, ye aitraz laghw (bekaar) hai

koi shakhs kisi sahih mas'ale ka ghalat istemal karta hai to ye uski ghalati hai, is mein sharai mas'ale ko ghalat batana hargiz durust nahin

Aitraz:

Bani israyeel ne heela kar ke machhliyo ka shikar kiya to un par azaab aaya

Jawab:

Heela ka haraam hona bhi bani israyeel par azaab tha jaise ke bahut se gosht un par haraam the, aise hi ye bhi is ummat par jaaiz heelo ka halaal hona rab ki rahmat hai neez unhone haraam ko halaal karne ka heela kiya ke hafta ke din machhli ka shikar un par haraam tha, aise heele ab bhi mana hain

Zaroori note: Alwada aur Qaza -e- umri

Baaz jagah alwada jumuah ke din lig kuchh nawafil padhte hain qaza -e- umri ke liye baaz log isko haraam bidd'at kehte hain aur logon ko rokte hain, Qurane kareem farmata hai "bhala dekho jo mana karta hai banda ko jab wo namaz padhe" maloom hua ke kisi namazi ko namaz se rokna sakht jurm hai, qaza -e- umri bhi namaz hai isliye rokna hargiz jaaiz nahin
Tafseer Roohul Bayaan mein ek riwayat hai ke jo mard ya aurat nadani se namaz chhod baithe phir tauba kare aur sharminda hua uske chhoot jaane ki wajah se to

jumuah ke din zuhar wa asr ke darmiyan baarah rakatein nafal padhe har rakat mein surah -e- fatiha aur aayatul kursi aur surah -e- ikhlas aur surah -e- naas ek ek baar padhe to khuda ta'ala qiyamat ke din usse hisab na lega

Saahibe Roohul Bayaan farmate hain ke is hadees ka ye matlab hai ke tauba karne aur nadim hone ka matlab ye hai ke wo banda shamrminda ho aur tamam qaza namazein padh le kyunki tauba kehte hi is ko hain phir qaza karne ka jo gunah hua tha wo is namaz se muaaf ho jayega, ye matlab nahin hai ke qaza namazein na padho, aise hi aur riwayato mein jahan huqooqul ibaad ke muaaf hone ka zikr hai to usse muraad ye nahin ke haq hi muaaf ho jaaye balki jo khilafe waada takheer hui wo muaaf kar di jayegi, agar musalman is namaz ko padhne ka matlab ghalat samajhte hain to unhein samjha diya jaaye, namaz se kyun rokte ho, agar ye hadees zayeef ho to bhi fazaile aamaal mein motabar hai

Azaan mein anguthe choomne ki bahas

Pehla Baab

Anguthe choomne ke suboot mein

Jab muazzin azaan mein Huzoor alaihissalam ka naam le to is ko sun kar apne dono anguthe ya kalime ki ungli choom kar aankho se lagana mustahab hai, is mein dunyawi wa deeni bahut faide hain, iske mutalliq ahadees warid hain, sahaba -e- kiraam ka is par amal raha, aam musalman is ko mustahab jaan kar har jagah karte hain
Riwayat hai ke Huzoor alaihissalam ne farmaya ke jo shakhs humara naam azaan mein sune aur apne anguthe aankho par rakhe to hum usko qiyamat ki safo mein talash karenge aur usko apne pichhe pichhe jannat mein le jayenge
Tafseer Roohul Bayaan mein hai:
Anguthe chumne ki riwayat zayeef hai ke marfoo hadees se ye saabit nahin lekin muhaddiseen is baat par muttafiq hain ke raghbat dilane ke liye aur darane ke liye zayeef riwayat motabar hain aur angutho ko choomna jaaiz wa mustahab hai
Iske jaaiz wa mustahab hone ki tasreeh kai kitabo mein maujood hain jin mein Shami, Kanzul Ibaad, Fatawa

Sufiya, Kitabul Firdaus, Bahrur Raaiq ka hashiya waghaira shamil hain

Imam Sakhawi farmate hain ke Daylmi ne Firdaus mein Hazrate Siddique radiallaho ta'ala anho se riwayat ki ke Huzoor alaihissalam ne jab muazzin ko azaan mein "Muhammad" kehte suna to yahi farmaya aur apni ungliyo ke andar ke hisso ko chooma aur aankho se lagaya to Huzoor alaihissalam ne farmaya ke jo shakhs mere is pyaare ki tarah kar le uske liye meri shafa'at wajib ho gai
Ye hadees paaya -e- sihhat tak na pahunchi

Hazrate Khizr alaihissalam se riwayat hai ke jo shakhs muazzin se azaan mein naame Muhammad sune to apne kahe ke Marhaba Bi Habeebi Wa Qurratu Ayeni Muhammadabnu Abdillah phir apne angutho ko choome aur apni aankho se lagaye to uski aankhein kabhi na dukhengi
phir farmate hain ke Muhammad ibne baba ne apna waqiya bayaan farmaya ke ek baar bahut tez hawa chalo aur un ki aankh mein kankari chali gai jo nikal na saki aur sakht takleef thi phir jab unhone muazzin ko azaan mein naame Muhammad lete hue suna to yahi padha aur fauran kankari nikal gai
Isi Maqaside Hasana mein hai ke Shams Muhammad ne Ibne Saaleh Madani se riwayat kiya ke unhone

Imam Amjad ko farmate hue suna ke farmate the ke jo shakhs azaan mein Huzoor alaihissalam ka naam sune to apni ungli aur anguthe ko jama kare aur dono ko choom kar aankho se lagaye to kabhi aankhein na dukhengi
Ibne Saaleh kehte hain ke jab maine ye suna to phir aisa hi kiya aur meri aankhein na dukhi aur ummeed karta hoon ke ye aaram humesha rahega Insha Allah aur main andha hone se mahfooz rahunga

Phir farmate hain ke Imam Hasan radiallaho ta'ala anho se riwayat hai ke jo shakhs azaan mein Huzoor alaihissalam ka naam sun kar ye padhe: Marhaba Bi Habeebi Wa Qurratu Ayeni Muhammadabnu Abdillah sallallaho alaihi wasallam aur apne anguthe choom le aur aankho se lagaye kabhi andha na hoga aur na kabhi uski aankhein dukhengi gharze ke isi Maqaside Hasana mein kai aimma se is amal ko saabit kiya gaya hai

Sharah Nuqaya mein ise mustahab likha gaya hai, Maulana Jamal ibne Abdullah ibne Umar Makki Qaddasa Sirruhu apne fatawa mein farmate hain:
Azaan mein Huzoor alaihissalam ka naam shareef sun kar angoothe chumna aur aankho se lagana jaaiz balki mustahab hai, iski humare mashaikh ne tasreeh farmai hai

Allama Muhammad Tahir alaihirrehma is hadees ko "ye sahih nahin" likh kar farmate hain iske tajribe ki riwayat ba kasrat aai hain

Iske ilawa aur bhi ibaratein pesh ki ja sakti hain, Sadarul Afazil, Allama Nayeemuddin Muradabadi alaihirrehma farmate hain ke Injeel ka ek purana nuskha jo ab aam taur par shaya hota hai, us mein aksar ahkam, islami ahkam se milte hain aur us mein hai ke Hazrate Adam alaihissalam ne Noore Mustafa ko dekhne ki khwahish zaahir ki to wo unke angutho ke nakhuno mein chamkaya gaya aur aapne use farte muhabbat mein choom liya
Ulama -e- ahnaaf ke ilawa ulama -e- shawafe ne bhi iske jaaiz aur mustahab hone ki tasreeh ki hai, Mazhabe Maliki mein bhi ise mustahab qarar diya gaya hai

Is guftagu ka khulasa ye hai ke anguthe choomna aur aankho se lagana jaaiz wa mustahab hai, Hazrate Siddiqe Akbar, Hazrate Imame Hasan aur phir Hazrate Adam alaihissalam ki sunnat hai, Ulama wa mufassireen wa muhaddiseen wa fuqaha ka is par ittefaq hai aur shafai hambali ke yahan bhi ye mustahab hai, Iske tajirbe ki riwayat kasrat se aai hain jin se iska faida maloom hota hai ke aankhon mein dard nahin hoga aur kabhi andha na hoga aur phir

humesha se musalmano ka is par amal raha hai aur sab ise mustahab jaante hain lihaza ise najaiz wa haraam kehna jahalat hai, iske mustahab hone ke liye ye dalail kaafi hain jo humne pesh kiye, is par bukhari muslim se daleel maangna bewuqoofi hai

Note: Azaan ke ilawa bhi agar koi naame Muhammad par anguthe choome aur aankho se lagaye to jaaiz hai, is mein koi haraj nahin balki niyyate khair pe sawaab hota hai, bila daleel ise mana nahin kiya ja sakta

Dusra Baab: Aitrazaat ke jawabaat

Aitraz:

Anguthe choomne ke baare mein jo bhi riwayaat aai hain wo sab zayeef hain aur zayeef ahadees se mas'ala - e- sharai saabit nahin hota, Imam Sakhawi, Mulla Ali Qaari aur Roohul Bayaan sab mein hai ke ye hadees sahih nahin

Jawab:

Iske chand jawabaat hain, Pehla to ye ke sab hazraat ne iske marfoo hone ka inkar kiya hai jisse maloom hua ke iske baare mein Hadeese Mauqoof sahih hai chunanche Mulla Ali Qaari likhte hain ke "main kehta hoon ke jab is hadees ka rafa Hazrate Siddiqe Akbar

tak saabit hai to amal ke liye itna kaafi hai ke Huzoor alaihissalam ne apne khulafa -e- rashideen ki ita'at ka hukm diya hai"

Isse maloom hua ke hadeese mauqoof hai aur amal ke liye kaafi hai aur dusri baat ye ke jinhone is hadees ke baare mein kaha ke "sahih nahin" to iska ye matlab nahin ke zayeef hai kyunki sahih ke baad hasan ka darja aata hai aur agar ye hasan to bhi kaafi hai, Teesra ye ke jab koi zayeef hadees kai sanado se marwi ho to wo hasan ban jaati hai aur iski kai misalein usoole hadees aur usoole fiqh ke tehat dekhi ja sakti hain aur phir is baat ko bhi zehan nasheen rakha jaaye ke zayeef ahadees par agar musalmano ka amal ho to ye use taqwiyat deta hai jaise mayyit ko talqeen ki hadees sanad mein qawi nahin lekin ahle shaam ke amal wa deegar shawahid se qawi ho gai aur anguthe choomne par bhi ummat ka amal hai lihaza ye hadees qawi ho jaati hai, isse zyada tehqeeq Noorul Anwaar wa Tauzeeh waghaira mein dekho

Agar iska zikr kisi riwayat mein na bhi ho to is par ummat ka amal iske mustahab hone ke liye kaafi hai kyunki hadees mein aaya hai ke jis kaam ko musalman achha jaanein wo Allah ke nazdeek bhi achha hai

Anguthe choomna ek ilaaj bhi hai lihaza is amal se aankh ki beemariyo se bacha ja sakta hai aur aise amal mein sirf sufiya -e- kiraam ka tajriba kaafi hota hai

Khulasa ye ke iske mustahab hone par aimma ki tasreeh maujood hai aur jo inkaar manqool hai wo hadees ke marfoo hone ke baare mein hai

Ab agar maan bhi liya jaaye ke zayeef ahadees se mustahab hona saabit nahin hota to iske haraam hone ke liye kaunsi hadees maujood hai? iske makrooh hone par to zayeef hadees bhi nahin milegi

Aitraz:

Hazrate Adam alaihissalam ne agar apne haath mein Noore Mustafa ko dekh kar chooma tha to aaj tum kya dekh jar choote ho? wahan to choomne ki wajah thi ab kis wajah se choomte ho?

Jawab:

Jab Hazrate Haajra apne farzand Hazrate Ismayeel alaihissalam ke saath Makka ke jungle mein tashreef laai to paani ki talash mein idhar udhar daudi aur aaj bhi tum Hajj mein usi tarah daudte ho, kyun? Hazrate Ismayeel alaihissalam ko qurbani ke liye le jaate waqt Hazrate Ibrahim alaihissalam ne shaitan ko kankariya maari lekin aaj kyun maare jaate hain? Huzoor alaihissalam ne ek khaas wajah se kuffar ko apni taaqat dikhane ke liye tawaf mein ramal kiya, aaj bhi is par amal kyun kiya jaata hai? ab wahan kaunse kafir dekh rahe hain? janab Ambiya -e- kiraam ke baaz amal aise

hote hain ke unki yadgaar baaqi rakhi jaati hai agarche zaroorat baaqi na rahe

Aitraz:

Kya wajah hai ke sirf nakhun hi choomte ho? kuchh aur kyun nahin choomte maslan kapde ya badan ka koi dusra hissa?

Jawab:

Chunki riwayat mein nakhun hi ka suboot hai to usi ko choomte hain, mansoosaat mein wajah talash karna zaroori nahin, agar iska nukta hi maloom karna hai to Tafseere Khazin aur Roohul Bayaan mein dekho ke jis mein farmaya:
Jannat mein Hazrate Adam ka libas nakhun tha yaani tamam jism shareef par nakhun tha jo ke nihayat khubsoorat aur narm tha jab un par itaabe ilahi hua to wo kapda utaar liya gaya magar ungliyo ke pooro par bataure yadgaar baaqi rakha gaya jisse maloom hua ke humare nakhun jannati libaas hain jaise Kaaba -e-muazzama mein Hajre Aswad jannati patthar hai aur usko choomte hain baaqi Kaaba shareef ko nahin choomte kyunki wo us jannati ghar ki yadgaar hai jo ke Hazrate Adam alaihissalam ke liye zameen par aaya tha aur Toofane Nooh mein utha liya gaya tha aur ye patthar uski yadgaar raha isi tarah nakhun bhi us jannati libaas ki yadgaar hai

Janaze ke aage buland aawaz se kalima ya naat padhne ki bahas

Baaz jagaho par rasm hai ke janaze ko le jaate waqt kalima ya naat padhte jaate hain, mujhe waham bhi nahin tha ke koi is ka munkir hoga lekin pata chala ke deobandi ise bhi ghalat kehte hain lihaza is par bhi likh raha hoon, is bahas ke bhi do baab kiye jaate hain, pehla iske suboot mein aur dusre mein aitrazaat ke jawabaat

Pehla Baab

Janaze ke saath padhne ka suboot

Janaze ke aage kalima ya tasbeeho tehleel ya durood waghaira aahista ya buland aawaz se padhna jaaiz hai aur is par Qurani aayatein, Ahadees aur Fuqaha ke aqwaal maujood hain, Allah Ta'ala farmata hai:
"Aayat ka matlab ye hai ke har haal mein humesha khade baithe lete zikre ilahi karte hain kyunki insan aksar in halaat se khaali nahin hota"
Iski tafaseer mein iske hawale se kaafi tafseel maujood hai jisse maloom hota hai ke har haal mein zikre ilahi ki ijazat hai aur har tarah se buland aawaz se ho ya aahista iski ijazat hai, ab kisi mauqe par zikr se mana

karne ke liye kam az kam hadeese mash'hoor ki zaroorat hai kyunki hadeese wahid aur qiyaase mujtahid se Qurani aam ko khaas nahin kiya ja sakta, Fuqaha to janabat aur haiz ki haalat mein bhi Quran ki tilawat ke ilawa saare zikr ko jaaiz farmate hain aur agar Qurani aayat bhi tilawat ka qasd kiye baghair padhe to jaaiz hai to jabki jabki mayyit ko qabristan le ja rahe hain ye bhi ek haalat hai, is haalat mein bhi har tarah zikre ilahi jaaiz hoga, Quran farmata hai:
Khabardar ho jaao ke Allah ke zikr se dil chain paate hain

Iski tafseer se maloom hota hai ke Allah ka zikr musalmano ke liye khushi, sukoon aur farhat ka baais hai magar kuffar isse ranjeeda hote hain, Bihamdillah mayyit bhi musalman hain aur hazireen bhi, sab ko is zikr se khushi hogi, mayyit ko jo apne ahlo iyaal ko chhodne ka gham hai ye zikr use door karega, khayaal rahe ke is aayat mein bhi zikr mutlaq hai khwah buland aawaz se kare ya aahista har tarah jaaiz hai, is mein mahaz apni raaye se qaid nahin laga sakte

Mishkaat mein hai ke Allah ke kuchh firishte rasto mein chakkar lagate hain aur zikr karne waalo ko talash karte hain aur jab kisi qaum ko Allah ka zikr karta paate hain to pukarte hain ke aao apne maqsad ki taraf phir zikr karne waalo ko apne paro se dhaanp lete hain

Ab agar mayyit ke saath log zikr karte jayenge to raste mein firishte milenge aur un sab ko apne paro se dhaanp lenge aur mayyit unke saaye mein qabristan tak jayegi, is hadees mein bhi zikr mutlaq hai yaani aahista ho ya buland dono jaaiz hain

Mishkaat mein hai ke Huzoor alaihissalam ne farmaya ke jab tum jannat ke baagho mein se guzro to kuchh kha liya karo, sahaba ne arz kiya ke jannat ke baagh kya hain? farmaya ke zikr ke halqe
Is hadees se saabit hua ke agar zikr ke saath mayyit ko le jaaya jaaye to qabristan tak jannat ke baagh mein jayegi aur yahan bhi zikr mutlaq hai yaani aahista aur buland aawaz se dono jaaiz hai

Mishkaat mein hai ke shaitan insan ke dil se chimta rehta aur jab insan Allah ka zikr karta hai to hat jaata hai
Maloom hua ke agar mayyit ke saath Allah ka zikr kiya jaaye to shaitan usse door hoga

Fuqaha ne bhi iski tasreeh farmai hai aur jinhone buland aawaz se mana kiya hai wo karahate tanzeehi ki bina par hai na ke tehreemi, Imam Sharani ne jo is par likha hai wo kaafi hai, aap likhte hain:
Hazrate Ali Al Khawwas radiallaho ta'ala anho farmate the ke jab maloom hua ke janaze ke saath jaane waale

behuda baatein nahin chhodte aur dunyawi halaat mein mashghool hain to munasib hai ke unko kalima padhne ka hukm dein, kyunki ye kalima padhna na padhne se afzal hai aur faqeeh aalim ko munasib nahin ke iska inkar kare magar ya to nass se ya musalmano ke ijma se isliye ke Shaare alaihissalam ki taraf se musalmano ko kalima padhne ka izne aam hai jis waqt bhi chahein, aur sakht tajjub hai us andhe dil se jo is ka inkar kar le

Imam Sharani mazeed likhte hain ke hum apne bhaiyo mein se kisi ko ye mauqa nahin denge ke kisi aisi cheez ka inkaar kare jis ko musalmano ne sawaab samajh kar nikaala ho aur usko achha samjha ho khusoosan wo jo Allah Ta'ala wa Rasool alaihissalam se mutalliq ho jaise ke logon ka janaze ke aage kalima padhna ya janaze ke aage kisi ka Qurane kareem waghaira padhna, jo shakhs is ko haraam kahe wo shariat ko samajhne se qaasir hai

Dusra Baab: Aitrazaat aur jawabaat mein

Aitraz:

Janaze ke saath buland aawaz se zikr karne ko fuqaha mana farma rahe hain jaise ke aalamgeeri mein hai

Jawab:

Fuqaha ki jin ibaraat mein iske mana hone ki tasreeh hai to use samajhne ke liye in baato ko samajhna hoga ke kya ye mutlaqan mana hai yaani is mein koi baat khaas hai ya har waqt mana hai? ya har shakhs ke liye mana hai ya kuchh khaas logon ke buland aawaz se zikr karne mein? phir ye karahat tanzeehi hai ya tehreemi aur ye har zamane ke liye hai ya kisi khaas zamane ke liye aur is mein noha ke saath buland aawaz se zikr mana hai ya phir aam zikr mana hai, jab ye baatein samajh mein aayengi tabhi sahih mas'ala samjha ja sakta hai, Haq ye hai ke jin fuqaha ne bhi isse mana farmaya hai to ye karahate tanzeehi ki bina par hai yaani aisa karna jaaiz hai lekin karahate tanzeehi gunah nahin hai balki na karna behtar hai, chunanche Shaami mein hai:

Kaha gaya hai makroohe tehreemi hai aur kaha gaya hai ke makroohe tanzeehi hai jaisa ke Bahrur Raaiq mein Ghayat se naqal kiya aur isi mein hai ke jo shakhs janaze mein jaaye to behtar hai ke khamosh rahe

Isse maloom hua ke khamosh rehna behtar hai aur khamosh na rehna aur buland aawaz se zikr karna behtar nahin jaaiz hai, neez karahate tanzeehi aur tehreemi ka farq bayaan karte hue Allama Shami ne farmaya ke:

Jab fuqaha makrooh farma dein to zaroori hai ke

karahat ki daleel par nazar ki jaaye agar uski daleel zanni ho to mumanat tehreemi hai siwaye kisi maane (rukawat) ke aur daleele mumanat na ho balki ghair zaroori tark ka faaida de to karahat tanzeehi hai

Isse maloom hua ke agar fuqaha kisi makrooh par sharai mumanat ki daleel dein to wo tehreemi ho gaya warna tanzeehi aur jin fuqaha ne bhi janaze ke saath zikr ko mana kiya hai to koi daleel mein aayat ya hadees pesh nahin ki sirf Shami ne daleel bayaan farmai ke Allah farmata hai ke Allah hadd se badhne waalo ko mahboob nahin rakhta, isse maloom hua ke iski mumanat par koi saaf hadees nahin mili lihaza ye makroohe tanzeehi hai aur makroohe tanzeehi jaaiz hota hai
Imam Nawawi ne isko tarjeeh di ke janaze ke saath kalaam karna behtar nahin, Sharhe Tariqa Muhammadiya ne bayaan farmaya ke janaze ke saath buland aawaz se zikr karna makrooh hai yaani khilafe aula hai behtar nahin
Bahar haal manna padega ke jin fuqaha ne ise makrooh kaha hai to isse tanzeehi muraad hai aur ye us zamane ke liye tha, ab halaat badal gaye hain aur ye hukme karahat bhi badal gaya hai kyunki us zamane mein jo bhi janaze ke saath jaata tha wo khamosh rehta tha usse ibrat pakadta tha, ahle mayyit ke saath ranjo gham mein shirkat karta tha, aaj log behuda baatein karne se

bhi parhez nahin karte to aise mein zikr ka faida hai ke log is mein shamil hote hain aur iska ijaad bhi musalmano ne isiliye kiya ke log fuzool baato se bachein

Musalman jis kaam ko achha samajh kar karein wo achha hai lihaza ise haraam wa bidd'at kehna nadani hai, wahabiya is par to fatwe lagate hain lekin khud janaze mein mas'ale batana aur idhar udhar ki baatein karne ke amal par kalaam nahin karte, hansi mazaaq par baat nahin karte aur usko bura nahin kehte lekin zikre khuda par fatwe lagane mein der nahin karte, ye ulti ganga kyun beh rahi hai ke baat cheet, hansi mazaq aur waazo naseehat waghaira jaaiz lekin zikrullah haraam?

Note: Ahkaam ka badalna

Agar koi kahe ke Islam ke ahkam to badalte nahin phir yahan tabdeeli kaisi to hum bata dein ke illat badalne se masail badal jayenge, jaise ke awwal zamana mein namaz, taleeme quran aur waaz waghaira par ujrat lena haraam thi, ab jaaiz hai, isi tarah auliya ke maqbaro par zaroorat ke hisab se chadar daalna jaaiz hai, isi tarah maahe ramzan mein khatme quran par duayein maangna, qira'at mein aayato aur ruku aur soorato ke naam likhna salaf ne ye na likha lekin awaam ke faide ke lihaaz se jaaiz qarar diya gaya, iski bahut si tafseel hum apni bahaso mein arz kar chuke

Iska ek faaida ye bhi hai ke mayyit ke aage naat waghaira padhne se aage logon ko khabar ho jaati hai ke mayyit aa rahi hai lihaza ye ailan hua aur isse dusre log mayyit ki namaze janaza padhne aur dafn ke liye aa jaate hain aur ailan mayyit ke liye jaaiz hai, Durre Mukhtar mein hai:
Mayyit ko dafn karne se pehle usko muntaqil karna aur janaze ka ailan karna, mayyit ka marsiya padhna khwah ash'aar mein ho ya uske siwa jaaiz hai

Ek baat ye bhi hai ke is zikr se ahle ilm ko mana kiya gaya hai, agar awaam zikr kare to un ko mana nahin kiya jayega, fuqaha farmate hain ke awaam ko zikre ilahi se na roko kyunki wo pehle se hi zikre ilahi se be raghbat hain, ab jis qadr zikr karein karne do, Durre Mukhtar mein hai ke eidgah ke raste mein takbeer na kahe, na eidgah mein namaz se pehle nafal padhe aur na baad mein nafal padhe kyunki ye aam fuqaha ke nazdeek makrooh hai, phir aage likhte hain ke ye hukm khaas logon ke liye hai lekin aam ko isse mana na kiya jaaye na takbeer kehne se kyunki unki raghbat kaare khair se kam hai
Iska khulasa yahi hai ke awaam ko isse mana nahin kiya jayega aur ye karahat tanzeehi hai jo ke us zamane ke liye thi lekin ab nahin aur phir ye janaze ka ailan bhi hai lihaza kai jihato se iske jaaiz hone ka suboot waazeh taur par milta hai

Aitraz:

Janaze ke aage buland aawaz se zikr karna hinduo ka tariqa hai aur ye unse mushabehat hai jaise wo
"raam naam satya hai"
kehte jaate hain

Jawab:

Kuffar apne buto ka naam pukarte hain jabki hum Allah ka zikr karte jaate hain phir mushabehat kahan rahi? Kuffar janwaro ko buto ke naam par zibah karte hain aur hum Allah ke naam par, Kuffar ganga se ganga ka paani le kar aate hain aur hum Makka se Aabe Zam Zam le kar aate hain, ye mushabehat na hui neez jo kaam ke kuffar ke qaumi ya mazhabi nishan ban gaye ho un mein mushabehat karna mana hai na ke har kaam mein, agar kuffar kafir bhi apne janaze ke aage kalima padhne lagein to shauq se padhein ye achha kaam hai aur achhe kaam mein mushabehat buri nahin

Aitraz:

Raste mein kalima padhna be adabi hai kyunki wahan gandagi waghaira hoti hai lihaza ye mana hai

Jawab:

Ye aitraz mahaz laghw (bekaar) hai, fuqaha ne farmaya hai ke raste mein chalte hue zikr karna jaaiz hai, haan

jo jagah najasat daalne ke liye banai gai ho wahan zikr bil jahar mana hai jaise ke pakhana

Aitraz:

Janaze ke aage zikr karne se ghar ke bachhe aur auratein dar jaati hain kyunki un ko maut yaad aa jaati hai jis ki wajah se wo beemar ho jaate hain lihaza tibbi qaide se ya mana hona chahiye

Jawab:

Quran farmata hai ke Allah ke zikr se dilo ko chain milta hai ab musalmano ko isse chain aur raahat hoti hai, haan kuffar darte honge aur unko darne do, kuffar to azaan se bhi darte hain to kya un ki wajah se azaan bhi band ki jayegi? haan agar kisi haaziq tabeeb ne likha ho ke kalima tayyiba ki aawaz darne ke asbaab mein se hai to pesh kiya jaaye lekin wo tabeeb musalman aur haaziq ho

Yahan se saabit hua ke mayyit ke aage buland aawaz se zikr karna behtar aur baaise barkat hai, mukhalifeen ke paas koi aitraz dhang ka nahin faqat logon ko ghalat fahmi mein daalne waali baatein hain

Khatima kitab

Allah ta'ala ka shukr hai ke ab tak jis qadr masail mein deobandi ikhtelaf karte hain un ki tehqeeq kar di gai hai, lekin in masail mein se bahut se masail wo hain ke jin par imaan ka daromadar nahin sirf karahat aur istehbab mein hi ikhtelaf hai (yaani aisa ikhtelaf hai ke kisi amal ko koi najaiz kehta hai aur koi jaaiz lekin isse kisi ke kafir ya musalman hone ka faisla nahin hota aur ye bunyadi ikhtelaf nahin), jin masail ki bina par arabo ajam ke ulama ne deobandiyo ko kafir kaha wo unke islami aqaid ke khilaf aqaid hain, hum musalmano ki waqifiyyat ke liye un aqaid ki fehrist pesh karte hain aur har ek ke muqabil islami aqaid bhi bayaan karte hain, aur humne is fehrist mein jo un ka aqeeda likha hai wo unki kitabo mein likha hua hai, koi ghalat saabit kar dein to inaam ke mustahiq hain, yahan sirf fehrist pesh ki jaati hai:

Deobandi aqaid:	Islami Aqaid:
(1) Khuda ta'ala jhoot bol sakta hai *(Baraheene Qatia jiske musannif Maulvi Khaleel Ahmad Ambethwi hain)*	(1) Jhoot bolna aib hai jaise ke chori, khayanat, zina waghaira aur Allah Ta'ala har aib se paak hai, Khuda ki sifaat wajib hain na ke mumkin

	lihaza khuda ke liye "sakna" kehna be adabi hai
(2) Allah ta'ala ki shaan ye hai ke jab chahe ghaib daryaft kar le, kisi wali nabi jinn firishte bhoot ko Allah ne ye taaqat nahin bakshi *(Taqwiyatul Imaan jiske musannif wahabiyo ke imam Ismail Dehelvi hain)*	(2) Khuda -e- paak har waqt aalimul ghaib hai aur uska ilm uski sifat hai aur wajib hai jab chahe tab maloom karne ka ye matlab hua ke na chahe to jahil rahe ye kufr hai khuda ke sifaat khuda ke ikhteyar mein nahin wo wajib hain neez rab ne apne mahboobo ko bhi uloome ghaibiya ata kiye (Qurane kareem)
(3) Khuda ta'ala ko jagah aur zamana aur murakkab hone aur maahiyat se paak manna bidd'at hai *(Ezaahul Haq, Maulvi Ismail Dehelvi)*	(3) Khuda -e- quddus jagah aur zamana aur tarkeeb wa maahiyat se paak hai, na wo kisi jagah mein rehta hai na uski umr hai na wo ajza se bana hai, usko deobandiyo ne bhi bekhabari mein kufr likh diya *(Kutube Ilme Kalaam)*

(4) Khuda ta'ala ko bando ke kaamo ki pehle se khabar nahin hoti, jab bande achhe ya bure kaam kar lete hain tab usko maloom hota hai *(Balaghatul Hairan, Maulvi Husain Ali saheb)*	(4)Khuda ta'ala humesha har cheez ka janne waala hai uska amal wajib aur qadeem hai jo ek aan se kisi cheez ke liye be ilm maane be deen hai, Deobandi Khuda ke ilme ghaib ke bhi munkir hain ab wo Huzoor alaihissalam ke ilm ka inkar karein to kya tajjub
(5) Khatimun Nabiyyeen ke ye maana samajhna ghalat hain ke Huzoor alaihissalam aakhiri nabi hain lekin ye maana hain ke aap asli nabi hain, baaqi aarzi lihaza Huzoor alaihissalam ke baad aur nabi bhi aa jaayein to kabhi khatmiyat mein farq na aayega *(Tehzeerun Naas, Maulvi Qasim Nanotwi)*	(5) Khatimun Nabiyyeen ka yahi maana hain ke Huzoor alaihissalam aakhiri nabi hain aur aapke zamana - e- zuhoor ke baad kisi nabi ka hona muhaal bizzaat hai aur isi maana par misalmano ka ijma hai aur yahi maana hadees ne bayaan farmaye lihaza jo is maana ka inkar kare wo murtad hai (jaise qadyani aur deobandi)

(6) Aamaal mein bazaahir ummati nabi ke barabar ho jaate hain balki badh bhi jaate hain *(Tehzeerun Naas)*	(6) Koi ghaire nabi khwah wali ho ya ghaus wo nabi ke barabar nahin ho sakta balki ghair sahabi bhi kisi sahabi ke barabar nahin ho sakta, sahaba ka kuchh jau khairat karna humare saikdo man sone ke khairat se behtar hai
(7) Huzoor alaihissalam ka mislo nazeer mumkin hai *(Yakrozi, Maulvi Ismail Dehelvi)*	(7) Rab ta'ala be misl khaliq hai aur uske mahboob be misl bande, wo rahmatullil aalameen aur shafiul muznibeen hain, in awsaaf ki wajah se aapka misl muhaal bizzaat hai
(8) Huzoor alaihissalam ko bhai kehna jaaiz hai kyunki aap bhi insan hain *(Baraheene Qatia, Maulvi Khaleel Ahmad Ambethwi, Taqwiyatul Imaan)*	(8) Huzoor alaihissalam ko alfaaze aam se pukarna haraam hai aur agar ba niyyate haqarat ho to kufr hai (Qurane kareem)
(9) Shaitan aur Malikul Maut ka ilm Huzoor	(9) Jo shakhs kisi makhlooq ko Huzoor

alaihissalam se zyada hai *(Baraheene Qatia)*	alaihissalam se zyada ilm maane wo kafir hai (Shifa) Huzoor alaihissalam makhlooqe ilahi mein sabse bade aalim hain
(10) Huzoor alaihissalam ka ilm janwaro, pagalo, bachho ki tarah ya unke barabar hai *(Hifzul Imaan, Maulvi Ashraf Ali Thanwi)*	(10) Huzoor alaihissalam ke kisi wasf ko kisi adna cheez se tashbeeh dena ya uske barabar batana sareeh tauheen hai aur ye kufr hai
(11) Huzoor alaihissalam ko Urdu bolna madrasa - e- deoband se aa gaya *(Baraheene Qatia)*	(11) Rab ta'ala ne saari zubanein Hazrate Adam alaihissalam ko taleem farmai aur Huzoor alaihissalam ka ilm unse kahin zyada hai to jo ye kahe ke Urdu zubaan Huzoor alaihissalam ko fulaan madrase se aai to wo be deen hai
(12) Har chhota bada makhlooq (nabi aur ghaire nabi) Allah ki shaan ke aage chamaar se	(12) Allah Ta'ala ke nazdeek ambiya izzat waale hain aur Allah ne baar baar humein unki

bhi zaleel hai *(Taqwiyatul Imaan)*	tazeem ka hukm diya hai, jo unhein khuda ke samne zaleel jaane wo khud chamaar se zaleel hai
(13) Namaz mein Huzoor alaihissalam ka khayaal laana apne gadhe aur bail ke khayaal mein doob jaane se badtar hai *(Sirate Mustaqeem, Maulvi Ismail Dehelvi)*	(13) Jis namaz mein Huzoor alaihissalam ki azmat ka khayaal na ho wo namaz hi na maqbool hai isliye ke Huzoor alaihissalam ko Attahiyyat mein salam karte hain, wo bhi koi namaz hai yaar na ho namaz ho
(14) Maine Huzoor alaihissalam ko khwab mein dekha ke mujhe aap pul siraat pe le gaye aur kuchh aage ja kar dekha ke Huzoor alaihissalam gire ja rahe hain to maine Huzoor alaihissalam ko girne se roka *(Balaghatul Hairan)*	(14) Huzoor alaihissalam ke baaz ghulam pul siraat se bijli ki tarah guzar jayenge aur pul siraat par log aapki dua se sambhal payenge, aap dua karenge "Rabbi Sallim" (Hadees) jo kahe ke maine Huzoor alaihissalam ko pul se girne se bachaya wo be

	imaan hai
(15) Maulvi Ashraf Ali Thanvi ne budhape mein ek kamsin shagirdni se nikah kiya, us nikah se pehle unke kisi mureed ne unhein khwab mein dekha ke Maulvi Ashraf Ali Thanwi ke ghar Hazrate Aaisha Siddiqa aane waali hain jiski tabeer Maulvi Ashraf Ali Thanwi ne ye ki ke mere haath koi kamsin ladki aayegi kyunki Hazrate Aaisha ka jab Huzoor alaihissalam se nikah hua to aapki umr 7 saal thi wahi nisbat yahan hai ke main boodha hoon aur biwi ladki hai *(Risala Madaar, Maulvi Ashraf Ali Thanwi, Maahe Safar 1335 Hijri)*	(15) Huzoor alaihissalam ki biwiya musalmano ki maayein hain (Quran) khusoosan Sayyida Aaisha Siddiqa ki ye shaan hai ke dunya bhar ki maayein un ke qadame paak par qurban, koi kamina insan bhi apni maa ko khwab mein dekh kar joru se tabeer na dega, ye Hazrate Aaisha ki sakht tauheen balki unke haq mein sareeh gaali hai, isse zyada aur kya be imaani aur be ghairati ho sakti hai ke maa ko joru se tabeer di jaaye

Ye bas deobandiyo ke aqaid ka ek noomuna hai, agar inke saare aqaid dikhaye jaayein to poora daftar

chahiye, haq to ye hai ke kharjiyo aur rafziyo ne sahaba -e- kiraam ya ahle bait par tohmat lagai aur unki tauheen ki lekin in deobandiyo ki qalam se Allah ki zaat aur uske nabi ki zaat aur sahaba ahle bait aur azwaaje mutahharaat sab ki gustakhi likhi gai, hum in baato se musalmano ko muttala kar rahe hain taaki wo inse alag rahein aur jab tak wo tauba nahin karte unhein khud se door rakhein

Ismate Ambiya ka bayaan

Ye risala pehle Al Faqeeh mein qistwaar shaya hua ab ise Jaa Al Haq mein shamil kiya ja raha hai, is mein ek muqaddima aur do baab hain

Muqaddima

Gunah chand tarah ke hain, Shirk, Kufr, Kabair (Kabeera) phir Saghair (Sagheera) aur do qism aise bhi ke baaz wo hain jo zillate taba par dalalat karte hain jaise chori, kam taulna waghaira aur baaz aise nahin, phir in mein do noiyyatein hain jaan boojh kar aur bhool kar aur ambiya -e- kiraam ki bhi do haalatein hain, ek zuhoore nuboowat se pehle ka waqt aur dusra nubuwwat ke baad, Ambiya -e- kiraam shirk, kufr, bad aqeedagi ki gumrahi aur zaleel harkaton se har waqt bi fazlihi ta'ala masoom hain ke wo hazraat nubuwwat se pehle aur baad kisi bhi waqt ek aan ke liye bhi bad aqeeda nahin ho sakte kyunki wo aarif billah paida hote hain, Madarij wa Mawahib mein hai ke Hazrate Adam alaihissalam ne paida hote hi arsh ke saaq par kalima likha paaya, isse Hazrate Adam ka paidaishi aarif billah hona bhi saabit hua aur baghair ustaz padha likha hua hona bhi
Eisa alaihissalam ne paida hote hi farmaya:

"Main Allah ka banda hoon ke usne mujhe

> kitab ata farmai aur nabi banaya" (19:13)

phir farmaya:

> "Mujhe namaz, zakaat ka hukm diya aur main apni walida se sulook karne waala bhi hoon"

Isse maloom hua ke Hazrate Eisa alaihissalam paida hote hi apne rab ki ruboobiyat aur apne nabi hone aur kitab ka ilm aur hikmat se aagah the, Hazrate Ibrahim alaihissalam ne bachpan mein hi kafir qaum par aisi hujjat qaaim farmai ke kisi se jawab na ban saka, Huzoor alaihissalam farmate hain ke hum us waqt bhi nabi the jab Adam mitti wa paani ke darmiyan the

Tafseerate Ahmadiya mein hai ke ambiya -e- kiraam wahih se pehle aur wahih ke baad kufr se masoom hain, Is mukhtasar si taqreer ke baad maloom hua ke ambiya -e- kiraam aarif billah paida hote hain aur unka daman kufr aur gumrahi se kabhi daghdar nahin ho sakta, ab rahe gunah to iski tafseel ye hai ke kabeer gunaho se wo humesha masoom hain ke jaan boojh kar na to nuboowat se pehle gunah kar sakte hain aur na uske baad, haan nisyanan saadir ho sakte hain par us par qaaim nahin rehte balki rab ki taraf se unko mutawajje kar diya jaata hai aur wo usse alahida ho jaate hain

Gunahe sagheera mein se zaleel harkato se humesha masoom ke nuboowat se pehle aur baad kabhi unse aisi

harkatein saadir nahin ho sakti, ye bhi khayaal rahe ke in umoor ka talluq un muamlaat se hai jo tableeghe deen se nahin aur rahe ahkame tanleeghiya to is mein humesha chhupane ya kami beshi karne se masoom hain, ye harkat unse jaan boojh kar ya khata dono soorato mein nahin ho sakti, ye bhi khayaal rahe ke gunaho ki ye tafseel deegar ambiya -e- kiraam ke liye hai ke unse baaz gunahe sagheera saadir ho sakte hain magar Huzoor alaihissalam par ummat ka ijma hai ke aapse kabhi kisi gunah ka sudoor nahin aur iski tasreeh kutub mein maujood hai

Pehla Baab: Ismate Ambiya ka suboot

Ismate Ambiya Qurani aayat, ahadeese sahiha, ijma -e- ummat, dalaile aqliya se saabit hai, iska inkar wahi karega jiske paas dilo dimagh ki aankhein na ho

Qurani Aayaat

Allah ta'ala farmata hai:

> Aye iblees, mere khaas bando par teri dastaras nahin

Shaitan ne bhi iqrar kiya tha ke:

> main in sab ko gumrah kar dunga siwaye tere khaas bando ke

Maloom hua ke ambiya -e- kiraam tak shaitan ki pahunch nahin

Hazrate Yusuf alaihissalam ne farmaya tha ke "hum girohe ambiya ke liye laaiq nahin ke khuda ke saath shirk karein"
Hazrate Shuaib alaihissalam ne apni qaum se farmaya:
"Main iska irada bhi nahin karta ke jis cheez se tumhein mana karoon aur khud karne lagoon"

Ahadees

(1) Mishkaat mein hai ke Huzoor alaihissalam ne farmaya:
Har shakhs ke saath ek shaitan rehte hai jise "qareen" kehte hain aur mera qareen musalman ho gaya hai lihaza ab wo mujhe nek mashware hi deta hai

(2) Isi mein hai ke har bachhe ke paida hote waqt shaitan use maarta hai lekin Hazrate Eisa alaihissalam ko chhoo bhi na saka, isse maloom hua ke ambiya -e- kiraam shaitano se mahfooz hain

(3) Mishkaat Kitabul Ghusl se maloom hota hai ke ambiya -e- kiraam ko ehtilam nahin hota kyunki is mein shaitani asar hai balki yahan tak ke ambiya ki biwiya bhi ehtilam se paak hain

(4) Ambiya -e- kiraam ko jamahi bhi nahin aati ke is mein shaitani asar hai

(5) Mishkaat Alamaate Nubuwwat mein hai ke Huzoor alaihissalam ka seena chaak kiya gaya aur phir ek hisse ko aabe zam zam se dhoya gaya jisse maloom hua ke Huzoor alaihissalam ka nafse qudsiya shaitanu asar se paak hai

(6) Mishkaat baab manaqibe Umar mein hai ke jis raste se Hazrate Umar Faruque guzar jaayein shaitan wahan se bhaag jaata hai, isse maloom hua ke ambiya -e- kiraam ki nazre karam jin par ho jaaye unse bhi shaitan bhaag jaata hai to phir Huzoor alaihissalam ki zaat ka kya kehna

Aqwaale Ulama -e- ummat

Humesha se ummate muslima ka ismate ambiya par muttafiqa aqeeda raha hai, is mein sirf firqa -e- maloona hashwiya ne ikhtelaf kiya chunanche Sharhe Aqaid Nasafi, Fiqhe Akbar, Tafseerate Ahmadiya, Tafseer Roohul Bayaan, Madarijun Nubuwwat, Mawahibe Ladunya, Shifa Shareef aur Naseemur Riyaaz waghaira mein iski tasreeh hai
Tafseerate Ahmadiya mein hai:
Ambiya -e- kiraam kufr se qable wahih aur baad bil

ittefaq masoom hain aise hi aam ulama ke nazdeek deeda wa danista gunahe kabeera karne se bhi masoom hain

Gharzeke ummate marhooma ka ijma ambiya -e- kiraam ki ismat par hai aur ye bilkul zaahir hai iske liye zyada ibaratein naqal karne ki zaroorat nahin

Aqli dalail

(1) Kufr ya to aqaid ki bekhabari se hota hai ya nafs ki sarkashi se aur hum pehle saabit kar chuke hain ke ambiya -e- kiraam aarif billah paida hote hain aur inke nufoos paak hain aur wo shaitani asar se mahfooz hain, jab ye wajah nahin ho sakti to unse kufr wa fisq kyunkar sarzad ho

(2) Fisq bhi nafse ammara ya shaitan ke asar se hai aur wo hazraat in dono se mahfooz hain

(3) Fasiq ki mukhalifat zaroori hai aur ambiya -e- kiraam ki itaa'at ka hukm ho lihaza manna padega ke wo inse masoom hain, ita'at aut mukhalifat ek saath jama nahin ho sakti

(4) Fasiq ki baat bila tehqeeq nahin manni chahiye, aur nabi ki har baat manna farz hai

(5) Muttaqi gunahgar se afzal hai lihaza agar kisi waqt koi nabi gunah kare to us waqt koi ummati unse afzal paaya jayega aur ye batil hai ke kisi ummati ka ek aan ke liye bhi nabi se afzal ya barabar nahin ho sakta

Dusra Baab: Ismat par aitrazaat ke jawabaat

Aainda aitrazaat ke jawabaat dene se pehle bayaan kiya jaata hai ke ye ek ijmai mas'ala hai lihaza koi hadees aisi milti hai jis mein ambiya se gunah ka suboot milta hai aur wo hadees mutawatir nahin balki mash'hoor hai to qabile qubool nahin, raawi ko jhoota manna paighambar ko gunahgar manne se aasan hai, aur qurani aayaat aur mutawatir aayaat mein paighambaro ke gunah aur jhoot bolne ka zikr hai to wajibut taaweel hain, ya to un ke wo maana na honge jo zaahir mein hain ya wo ya wo waqiyaat ata -e- nubuwwat se pehle ke the

Aitraz:

Iblees ne sajda na kar ke rab ki nafarmani ki aur Hazrate Adam ne bhi gandum kha kar ye jurm kiya aur dono ko ek hi jaisi saza di gai ke firishto ki jama'at aur jannat se nikaal diya gaya aur Hazrate Adam alaihissalam ne tauba kar li, Shaitan ne ye na kiya, Isse

maloom hua ke aap masoom nahin

Jawab:

Shaitan ne jaan boojh kar sajde se inkar kiya aur is hukm ke khilaf kalaam karne ki bhi jurrat ki jabki Hazrate Adam alaihissalam ne ye jaan boojh kar na kiya, yahan ye bada farq hai lihaza dono ko aapas mein milana sahih nahin

Aitraz:

Quran mein hai ke Hazrate Adam alaihissalam ne rab ki nafarmani ki aur gumrah hue, isse aapka gunahgar aur gumrah hona maloom hua

Jawab:

Yahan majazan khata ko isyaan farmaya gaya hai aur yahan gumrahi nahin balki maana "na paana" hai yaani jis liye gandum khaya wo unko haasil na hua aur usse nuqsan hua ke apne maqsad ki taraf raah na paai, khud Quran ne unke bhool jaane ka baar baar ailan farmaya hai lihaza ye aitraz durust nahin

Aitraz:

Hazrate Adam alaihissalam ne pehle chand taare ko dekh kar farmaya ke ye mera rab hai aur ye khula shirk hai

Jawab:

Is ka jawab ye hai ke Hazrate Ibrahim alaihissalam ne ye qaum ko batareeq sawal irshad farmaya aur aage unke kalaam mein daleel ke saath iska jawab bhi hai aur rab ne is kalaam ki tareef farmai hai agar ye shirk hai to tareef kaisi? phir to is par sakht itaab hona chahiye tha

Aitraz:

Hazrate Ibrahim alaihissalam ne teen baar jhoot kaha

Jawab:

Jab jaan ka khatra ho to jhoot bolna gunah nahin hatta ke aisi majboori mein kufr bhi zubaan se nikaal dene ki ijazat hai, ji mauqo par aapne jhoot kaha wahan jaan ka khatra tha ya ismat ka khatra tha aur tafaseer dekhein ke isko jhoot nahin balki bayeed kalaam farmaya gaya hai yaani aapne apne kalaam mein door ke maana murad liye hain jise torya kehte hain aur ye zarooratan jaaiz hai, Huzoor alaihissalam ne ek budhya se farmaya ke koi budhya jannat mein nahin jayegi, ek shakhs ne oont maanga to aapne farmaya ke tujhe oontni ka bachha dunga, ek sahabi par haath rakh kar farmaya ke is ghulam ko kaun khareedta hai? waghaira *(dekhiye Mishkaat kitabul mazaah)*

Hazrate Ibrahim alaihissalam ne apni biwi Hazrate Haajra ko behan kaha to isse deeni bahan muraad hai

na ke nasabi, jaise Hazrate Dawood alaihissalam ke paas do firishte haazir hue to unhone apne baare mein kaha ke hum bhai hain jiske paas 99 bakriyan hain, yahan bhai aur bakriyo ke majazi maana muraad hain, aise hi Hazrate Ibrahim alaihissalam ka ye farmana ke main beemar hone waala hoon se dili beemari yaani naraazi wa ranj muraad hai yaani mera dil tum se naraaz hai, sabse badi ye baat hai ke rab ne ye waqiyaat bayaan karte hue kahin Hazrate Ibrahim par itaab nahin farmaya balki unhein pasandeedgi ki sanad ata farmai

Aitraz:

Hazrate Dawood alaihissalam ke baare mein hai ke aapne ek aurat par buri nazar daali jis par aapko tambeeh farmai gai

Jawab:

Hazrate Dawood alaihissalam ke is waqiye mein baad ke logon ne bahut badha chadha diya hai jabki asal waqiya bas itna hai ke orya naami shakhs ne ek aurat ko nikah ka paigham diya aur Hazrate Dawood alaihissalam ne is paigham par paigham de diya to usne aapse nikah kar liya aur orya ka nikah usse na ho saka, is jaaiz kaam ke bawujood chunki ambiya -e- kiraam ki shaan isse buland wa baala hai to Hazrate Dawood alaihissalam ko is par muttala karne ke liye Allah ne do

firishto ko ek farzi muqaddima le kar bheja taaki isharatan Hazrate Dawood alaihissalam ko bataya ja sake, Dekhiye ambiya ki kya shaan hai ke rab unhein is tarah bataye aur be deen un par bad nigahi ki tohmat lagayein, khuda ki panah

Aitraz:

Hazrate Yusuf alaihissalam ne Zulekha ka qasad kar liya tha lekin Allah ne unhein bachaya, wo dono ek dusre ka irada kar chuke the to dekho ye kitna bada gunah hai

Jawab:

Waqiya mukammal dekha jaaye to maloom ho jaata hai ke Hazrate Yusuf ne iska irada na kiya aur jo aisa kahe ke aapne iska irada kar liya tha to wo kafir hai, Allah ta'ala ne unko is irade se bhi mahfooz rakha aur unki ismat ka bayaan Quran mein maujood hai aur sheer khwar bachhe ne bhi unki ismat ki gawahi di

Aayat ke maana ko samajhne ke liye ye farq karna zaroori hai ke Zulekha ne Hazrate Yusuf alaihissalam ka qasd kiya lekin Hazrate Yusuf alaihissalam ne irada na kiya balki ghair ikhteyari taur par jo qalb mein raghbat hoti hai uska bayaan yahan aaya yaani Zulekha ne qasd kiya aur Hazrate Yusuf alaihissalam ke dil mein ghair ikhteyari raghbat paida hui jo na gunah hai na jurm

Garmi mein thanda paani dekh kar ek raghbat paida hoti hai lekin peene ka irada alag cheez hai, Quran mein do baar lafz aaya hai jisse zaahir hai ke dono ke maana alag hain warna do baar kyun aata? khud Zulekha ne bhi iski tayeed ki ke Hazrate Yusuf alaihissalam ne qasd na kiya aur apna jurm qabool kiya

Aitraz:

Hazrate Moosa alaihissalam ne ek shakhs ko qatl kar diya aur farmaya ke "ye shaitan ki taraf se hai" maloom hua ke aapne zulman ek qatl kiya jo ke gunah hai

Jawab:

Hazrate Moosa alaihissalam ne use qatl karne ka irada na kiya tha balki aap uske zulm se ek israili ko bacha rahe the aur jab aapne use maara to wo nabi ki taaqat ko bardasht na kar saka aur mar gaya lihaza ye qatl khata hai aur ambiya se khata ho sakti hai, neez ye waqiya ata -e- nubuwwat se pehle ka hai

Tafseer Roohul Bayaan mein hai ke wo shakhs harabi kafir tha aur harabi kafir ka qatl jurm nahin, aapne to ek ko maara aur kuchh din baad to saare ke saare gharq kar diye gaye, raha is kaam ko shaitani kaam farmana to ye aapki intehai darje ki aajizi par hai ke aapne khilafe aula kaam ko bhi shaitan ka amal farmaya aur kuchh din baad to sab ko gharq hona tha, bas ye waqt

se pehle ho gaya ya phir shaitani kaam us shakhs ke zulm ko kaha hai ke zulm shaitani kaam hai

Aitraz:

Allah ta'ala ne humare nabi se bhi farmaya ke humne tumhein gumrah paaya to raah di, isse maloom hua ke pehle aap gumrah the

Jawab:

Is aayat ke tarjume mein gumrah ka tarjuma karne waala khud gumrah hai, Allah ta'ala farmata hai ke "tumhare mahboob alaihissalam na kabhi gumrah hue na behke"
Yahan maana ye hai ke muhabbate ilahi mein waarafta hain aur ye darja -e- sulook hai yaani rab ne aapko apni muhabbat mein sarshaar paaya to aapko sulook ata farmaya

Aitraz:

Rab farmata hai ke aye nabi humne tumhare agle aur pichhle saare gunah muaaf farma diye lihaza isse maloom hua ke nabi se gunah hue hain aur isiliye aap ishtighfar karte the

Jawab:

Iske chand jawab hain, ek to ye ke isse muraad aapko ismat aur hifazat dena hai, dusre ye ke isse nubuwwat

se pehle ki khatayein muraad hain teesra ye ke aapki ummat ke gunah muraad hain yaani tumhari wajah se tumhari ummat ke gunah muaaf kare, agar aapke gunah muraad hote to "laka" se kya faida hota?
Is aayat ki tafseer dusri aayat hai ke "jab tum apni jaano par zulm kar baitho..." kabhi gunah ki nisbat gunahgar ki taraf hoti hai aur kabhi bakshne ke zimmedar ki taraf jaise muqaddima kabhi jurm ki taraf mansoob hota hai aur kabhi wakeel ki taraf ke wakeel kehta hai ke ye mera muqaddima hai jiska main zimmedar hoon, yahan nisbat dusri tarah ki hai yaani aapke zimme waale gunah jin ki shafa'at ke aap zimmedar hain

Aitraz:

Huzoor alaihissalam se rab ne farmaya ke agar hum aapko saabit qadam na rakhte to qareeb tha ke aap kafiro ki taraf kuchh maail ho jaate isse maloom hua ke Huzoor alaihissalam kuffar ki taraf maail ho chuke the magar Allah ne aapko roka

Jawab:

Is ke chand jawab hain, ek to ye ke is mein shart aur jaza hai yaani ye qaziya shartiya hai jis mein dono muqaddimo ka hona to kya imkaan bhi zaroori nahin, rab farmata hai: "agar rab ka beta hota to uska pehla pujari main hota" na rab ka beta hona mumkin hai aur na uska nabi ki ibadat karna, aise hi yahan par rab

ta'ala ka Huzoor alaihissalam ko mahfooz na rakhna mumkin aur na aapka unki taraf maail hona mumkin, dusra ye ke yahan par ye farmaya ke agar hum aapko shuru se masoom na rakhte to is qadr inki taraf tezi se mailaan hota ke bahut qareeb ho jaate kyunki inka makro fareb bahut khatarnak hai, humne aapko shuru se mahfooz rakha aur aap inki taraf maail na hue, isse to aapki ismat saabit hui

In aitrazaat ke ilawa aur bhi kai aitrazaat kiye jaate hain jinke jawabaat mazkoora bahas mein hi maujood hain aur ye ijmai mas'ala hai aur musalmano ke liye is qadr dalail kaafi hai ke unhein itemenan de, Allah Ta'ala deobandiyo ko hidayat de, unhone sab ko ambiya -e-kiraam par bakwaas bakne ki jurrat paida kar di hai

Taraweeh ki rakato ki bahas

Pehla Baab: 20 rakat taraweeh ka suboot

Taraweeh ko 20 padhna sunnat aur 8 padhna sunnat ke khilaf hai, Iska suboot Quran ki tarteeb, ahadees aur aqwaale ulama aur aqli dalail se saabit kiya jayega
Qurane paak mein aayatein bhi hain, sooratein bhi aur ruku bhi, wo mazmoon jis ka koi naam rakh diya gaya hai wo soorat kehlata hai aur Quran ka wo jumla jo alahida ho aur uska naam na ho to use aayat kaha jaata hai ab dekhna ye hai ke ruku ko ruku kyun kehte hain kyunki aayat ka matlab hai nishani aur soorat ka matlab hai maana ke ihata karne waali cheez, ruku ke maana hote hain jhukna aur Quran ke ruku ke baare mein qira'at ki kitabo se pata chalta hai ke Hazrate Umar Faruque wa Usman Ghani radiallaho ta'ala anhuma ke daur mein taraweeh mein jitna Quran padh kar ruku kiya jaata tha utne ka naam ruku rakha gaya, ab chuki taraweeh 20 rakat hoti hain aur 27wi shab tak Quran mukammal kiya jaata hai lihaza Quran mein ruku ki tadaad 540 honi chahiye lekin chunki khatm ke din baaz rakato mein chhoti chhoti do sooratein padh li jaati thi isliye Qurane kareem ke 557 ruku hue, agar taraweeh 8 rakat hai to ruku 216 hone chahiye the, Quran mein ruku ki tadaad bata rahi hai ke taraweeh bees rakat chahiye, kya wahabi 8 rakat

padh kar Quran ke ruku ki tadaad ki wajah bata sakenge?

Taraweeh ka lafz

Taraweeh jama hai tarweeha ki aur tarweeha ka matlab hai aaram ya jism ko raahat dena jo ke har 4 rakat par baith kar jism ko pahunchai jaati hai, jama kam se kam teen par bola jaata hai lihaza taraweeh jo jama lafz hai wo bata raha hai ke kam se kam teen baar tarweeha hoga to taraweeh banegi aur teen tarweeha ka matlab hai kam se kam 16 rakat padhi jaayein kyunki 8 rakat padhne par to beech mein bas ek tarweeha aayega

Rozana 20 namazein zaroori

Rozana paanch namazo mein 20 rakatein zaroori hain yaani 17 farz aur 3 witr isliye Allah Ta'ala ne ramazan mein in ki takmeel ke liye 20 rakat taraweeh muqarrar farma di

Taraweeh ki jama'at

Khayaal rahe ke Huzoor alaihissalam ne taraweeh ki namaz jama'at se ada na farmai balki sab alag alag padhte the, Hazrate Umar radiallaho ta'ala anho ke zamane mein baqaida iska ehtimam kiya gaya aur sahaba ne jama'at se bees rakat taraweeh padhi jisse

saabit hota hai ke sahaba ne Huzoor se yahi seekha tha aur isliye is par muttafiq hue, humein hukm farmaya gaya ke mere khulafa ki sunnat ko laazim pakdo lihaza humara is par amal hai, wahabiyo ko chahiye ke is par koi marfoo hadees pesh karein ke Huzoor alaihissalam ne aath rakat taraweeh ada ki ho, wo pesh nahin kar sakte par humare paas jo ahadees hain wo mulahiza karein

(1) Hazrate Umar radiallaho ta'ala anho ne apne daur mein 20 rakat taraweeh ka ehtimam farmaya aur is par sahaba ka ijma hua

(2) Ibne Munee ne Hazrate Ibne Kaab se riwayat ki ke bees rakat padhi gai

(3) Ibne Abi Shayba aur Tabrani Kabeer mein Bayhaqi ne riwayat ki ke witr ke ilawa 20 rakatein padhi

(4) Bayhaqi mein hai ke 20 rakat padhi jaati thi

(5) Bayhaqi mein aur bhi riwayaat is hawale se maujood hain
(Tafseeli hawala jaat ke liye wo kitabein dekhi jaayein jo khaas isi mauzu par likhi gai hain, Ulama -e- ahle sunnat ne is par kai kitabein tasneef farmai hain jin mein dalail ke ambaar laga diye hain -Abde Mustafa)

Aqwaale Ulama

(1) Tirmizi mein hai ke ahle ilm ka 20 par hi amal hai aur yahi qaul Sufyan Sauri aur Imam Shafai ka hai, Imam Shafai ne Makka muazzama mein yahi amal paaya ke musalman 20 rakat taraweeh padhte hain

(2) Sharah Muslim mein hai ke is par musalmano ka ijma hai

(3) Umdatul Qaari mein hai ke sahaba ke zamane mein 20 rakat aur 3 witr padhi jaati thi

(4) Umdatul Qaari mein kai maqamaat par hai ke 20 rakat taraweeh aam ulama ka qaul hai aur is mein kisi sahabi ka ikhtelaf nahin

(5) Mulla Ali Qaari likhte hain ke sahaba ke zamane mein 20 padhi jaati thi aur is par ijma ho gaya

(6) Maulvi Abdul Hayi saheb ne apne fatawa mein Imam Ibne Hajar haitmi ka qaul naqal kiya hai ke 20 par ijma hai
Ahle hadees nafs parast hain aur aasani ke liye inhone bahut se sharai masail mein manmani ki hai ke witr 3 nahin balki 1 padho aur paaki napaki ke muamle mein bhi inhone bahut se ghalat masail bayaan kiye phir

safar mein namaz padhne ke baare mein ye kaha ke ek hi baar jama kar ke padh lo aur talaq ke mas'ale par bhi aisa hi kiya

Dusra Baab

Taraweeh par aitrazaat ke jawabaat

Aitraz:

Mishkaat mein hai ke 11 rakatein padhi gai lihaza maloom hua ke 8 taraweeh aur baaqi witr

Jawab:

Is ke chand jawab hain, Pehla ye ke hadees muztarib hai aur muztarib se daleel nahin pakdi jaati hai kyunki iske raawi Muhammad ibne Yusuf hain aur inhi se 13 ki bhi riwayat hai aur muhaddis Abdur Razzaq ne inhi se 21 rakat riwayat kiya hai, iski tehqeeq Fathul Baari mein maujood hai, is tarah ek raawi se alag alag bayaan milna ye muztarib kehlaya aur isse saabit nahin kiya ja sakta, ab bataiye ke is riwayat se taraweeh 8 lekin witr 3 saabit hui to ab witr 1 kyun padhte ho? kya ek hi hadees ka aadha hissa qabool aur aadha hissa namaqbool hai?
Hazrate Umar ke zamane mein awwalan 8 ka hukm diya gaya phir 12 ka aur phir aakhir mein 20 ko muqarrar kiya gaya, Mishkaat mein hai ke qaari 8 rakat

mein surah -e- baqara padhta tha aur jab 12 mein ye surah padhta to logon ko halka pan mahsoos hota, isi hadees ke tehat mirqaat mein hai:
in riwayato ko yun jama kiya gaya ke awwalan to aath rakato ka hukm hua phir bees par qaraar hua aur bees rakat hi manqool hain, asal taraweeh sunnate Rasoolullah hai aur teen cheezein sunnate farooqi, humesha padhna, baqaida jama'at se padhna aur bees rakat padhna, Huzoor alaihissalam ne bees rakaat humesha na padhi aur na sahaba -e- kiraam ko baqaida jama'at ka hukm diya, ab agar aath rakat padhi jaayein to sunnate farooqi par amal chhoot gaya, bees rakat padhne se sab par amal ho jaata hai kyunki bees mein aath aa jaati hain lekin aath mein bees nahin aati, ahadees mein hai ke tum mere aur mere khulafa ki sunnat par amal karo lihaza humara amal isi hukm par hai

Aitraz:

Bukhari shareef mein Abu Salama ne Hazrate Aaisha se puchha ke Huzoor alaihissalam ramazan ki raato mein kitni rakatein padhte the to aapne farmaya ke Huzoor alaihissalam ne ramazan aur ghair ramazan mein 8 se zyada na padhi

Jawab:

Iske bhi chand jawab hai, pehla ye ke yahan namaze

tahajjud muraad hai kyunki Hazrate Aaisha ne farmaya ke ramzan ho ya ghaire ramazan, aapne 8 se zyada na padhi jisse maloom hua ke ye wahi namaz hai jo humesha padhi jaati hai na ke taraweeh ke wo sirf ramazan mein hoti hai, Tirmizi mein isi hadees ko baabul lail ke baab mein laaya gaya hai jisse maloom hua ke ye salatul lail hai na ke namaze taraweeh, dusra ye ke agar bees rakat taraweeh bidd'at hai aur buri bidd'at hai to sahaba ne kyun ada farmai aur Hazrate Aaisha ne mukhalifat kyun nahin ki? un par kya fatwa lagaoge aur ye batao ke aaj wahabi ghair muqallideen jama'at se taraweeh padhte hain to ye bidd'at hai ya nahin?

Tirmizi se saabit hai ke Makka waalo ka 20 par ittefaq hai aur Madina waalo ka 41 par, 8 ka to koi aamil nahin, batao ye log saare bidd'ati fasiq hue? phir in riwayato se teen witr saabit hui to ek kyun padhte ho? aisi koi riwayat nahin jis mein 8 rakat taraweeh ka zikr ho, jahan hai wo tahajjud hai

Teen Talaq ka bayaan

Agar koi apni biwi ko ek baar mein teen talaqein de de to usne bura kiya magar ye teen talaq hi gini jayengi, phir wo aurat bina halala us mard ke liye halaal na hogi, ghair muqallideen is ke munkir hain aur nafs ki pairwi karte hue kehte hain ke ye teen talaqein ek waaqe hogi lihaza is bahas mein ek muqaddima aur do baab hain

Muqaddima

Behtar yahi hai ke agar aurat ko talaq dena ho to bas ek talaq de paaki ke dino mein aur agar teen talaqein hi deni ho to har tuhr (yaani haiz ke baad dusra haiz aane tak ke darmiyan ke paaki waale din) mein ek ek talaq de lekin agar haalate haiz mein de de ya teeno talaqein ek baar de de to usne bura kiya lekin talaq ho jayegi, teen talaq dene ki kuchh sooratein hain maslan:

(1) Kisi ne nikah ke baad fauran (bina khilwat ke) teen talaq de di ke main tujhe talaq di, talaq di, talaq di to yahan ek hi talaq waaqe hogi aur baad ki do waaqe na hogi kyunki pehli talaq dete hi wo nikah se baahar ho gai aur iddat bhi wajib na hui, agar teeno talaqein yun di ke ja tujhe teen talaqein hain to teeno pad jayengi kyunki teeno nikah ki haalat mein di

(2) Agar koi apni biwi jisse khilwat ho chuki hai, ko yun teen talaqein de ke tumhein talaq di, talaq talaq aur aakhir ki do talaqo se pehle lafz ki takeed ki niyyat ho to dayanatan ek hi talaq waaqe hogi (qaazi iski ye baat na manega) kyunki isne ek talaq ki do takeedein ki hain, jaise koi kahe ke paani pi lo, paani paani, khana kha lo, khana khana ya main kal gaya tha kal kal to in sab soorato mein pichhle do lafzo se pehle ki takeed hai

(3) Agar koi shakhs apni biwi jisse khilwat ho chuki hai use teen talaqein ek baar mein de ke yun kahe ke tujhe teen talaqein ya ye kahe ke tujhe talaq hai, talaq hai, talaq hai to isse teeno talaqein waaqe ho jayengi, aur ab wo aurat is mard ko baghair halala halaal na hogi aur is par Imam Abu Hanifa wa Shafai wa Maalik wa Ahmad aur salfan khalfan jamhoor ulama ka ittefaq hai, haan baaz zaahir been maulvi is aakhir soorat mein ikhtelaf karte hain

Tafseere Saawi mein hai ke ulama ka is par ittefaq hai ke teen talaqein alag alag di jaayein ya ek saath bahar haal aurat haraam ho jayegi, Nawawi Sharah Muslim mein hai ke ulama salaf wa khalaf ke aam ulama ke yahan ye teen hi hogi haan baaz ahle zaahir ne kaha hai ke ek hi waaqe hogi balki Hajjaj ibne Artaat aur Ibne Maqatil aur Muhammad ibne Is'haaq ke isse ek bhi

talaq nahin padegi, ab chunki ghair muqallideen har jagah nafs ka aaram dhoondte hain to aisi zayeef aur kamzor baato ko apna deen aur imaan bana lete hain, inhone Ibne Taimiyya ki itteba karte hue yahi aqeeda rakha hai ke ek dam teen talaqein ek hi waaqe hongi

Tafseere Saawi mein hai ke ye kehna ke teen talaqein ekdam se ek hi hoti hai ye siwaye Ibne Taimiyya Hambali ke aur kisi ne bhi nahin kaha hai aur Ibne Taimiyya ke khud uske mazhab ke imamo ne tardeed kar di, Ulama farmate hain ke Ibne Taimiyya khud bhi gumrah hai aur dusro ko bhi gumrah karne waala hai aur is mas'ale ki nisbat Imam Ash'hab Maliki ki taraf ghalat hai, bahar haal pata ye laga ke maujuda ghair muqallideen sirf nafsani aasani ke liye ye batil aqeeda liye baithe hue hain

Pehla Baab: Iske suboot mein

Allah ta'ala ne jo aayatein naazil farmai hain talaq ke mutalliq unse maloom hota hai ke do talaqo tak ruju ka haq hai teen mein nahin aur aayat mein lafze "Martaan" ke itlaaq se maloom hota hai ke alag alag dena shart nahin hai jiske baghair talaqein waaqe hi na ho, khwah ekdam de ya alag alag hukm yahi hoga, Tafseere Saawi mein is aayat ke tehat hai ke is aayat ka maqsad ye hai ke agar teen ek baar mein bhi di gai to

wo teen waaqe hongi aur is par ummat ka ittefaq hai aur isi tarah dusri tafaseer mein hai

Allah ta'ala farmata hai ke jo koi Allah ki hado ko tode ke ekdam teen talaqein de de to apni jaan par zulm karta hai kyunki insan kabhi talaq de kar khud ko sharminda karta hai aur ruju karna chahta hai, agar teen talaqein ekdam de dega to ruju na kar sakega

Is aayat mein ye na farmaya ke ekdam se teen talaqein dene par waaqe na hongi balki ye farmaya gaya ke aisa aadmi zalim hai, agar ek hi talaq hoti to ye zulm kaise?

Bayhaqi aur Tabrani mein riwayat hai ke Hazrate Imam Hasan bin Ali ne apni ek biwi ko ekdam teen talaqein de di, baad mein Imam Hasan ko maloom hua ke wo aapke firaaq mein bahut roti hain to aap bhi ro pade aur farmaya ke agar maine apne walid Hazrate Ali se na suna hota ke jo ek baar mein teen talaqein de de to wo aurat baghair halala ke jaaiz nahin to main zaroor ruju kar leta

Sunan Kubra Bayhaqi mein hi hai ke ek shakh Hazrate Ali radiallaho ta'ala anho ke paas aaya aur kaha ke maine apni biwi ko hazaar talaqein di hain to aapne farmaya ke teen talaqo ne use tujh par haraam kar diya baaqi talaqein apni aur biwiyo baant de, yaani wo

laghw (bekaar) hain, usne ye hazaar talaqein ek hi baar mein di hongi, har mahine ek ek kar ke to na di hongi warna 82 saal 2 mahine isi mein lag jayenge, ekdam hi di thi aur Maula Ali ne teeno jaaiz rakhi (yaani talaq ho gai)

Sunan Kubra mein Hazrate Imam Jafare Sadiq se hai ke aap farmate hain ke Hazrate Ali ne farmaya ke jo shakhs apni biwi ko teen talaqein de to phir baghair halala ke wo us par jaaiz nahin

Bayhaqi mein aisi aur bhi riwayatein hain jin mein Sahaba -e- kiraam ne teen talaqo par waaqe hone ka hukm bayaan kiya

Ibne Maaja mein hai ke Fatima Qais farmati hain ke mujhe mere shauhar ne Yaman jaate waqt teen talaqein ek dam de di, in teeno ko Huzoor alaihissalam ne jaaiz rakha

Bayhaqi mein Muslima ibne Jafar Ahmad se ek riwayat hai ke maine Imam Jafar ibne Muhammad se puchha ke kya aap ye farmate hain ke jo koi ekdam teen talaqein de to ek hi talaq waaqe hogi? farmaya Maaz Allah humne ye kabhi na kaha, uski talaqein teen hi hongi

Nawawi mein hai ke Sahaba -e- kiraam ka ijma is baat par hai ke teen talaqein teen hi hongi aur zaahir hai ke sahaba -e- kiraam kabhi ghalat par ijma nahin kar sakte

Jab shauhar ko teen talaqein dene ka ikhteyar hai to kya wajah hai ke wo teen de aur ek pade? malik ka tasarruf motabar hona chahiye

Faile haraam hone se qanoon nahin badal jaata, teen talaqein dena ek saath sakht mana hai lekin jab shauhar apne moonh se bol raha hai to waaqe kyun na hongi? dekho chori ki chhuri se janwar zibah karna haraam hai lekin agar koi zibah kare to beshak halaal hai, haiz ki haalat mein talaq dena haraam hai lekin agar koi de de to waaqe ho jayegi

Is ka inkar karne se jamhoor Fuqaha wa Ulama khusoosan chaaro imam ki mukhalifat laazim aati hai, ye mas'ala Qurano Sunnat wa Ijma -e- Sahaba aur aqwaale Ulama wa Fuqaha, Muhaddiseen wa Mufassireen aur dalaile aqliya wa naqliya se saabit hai, iski mukhalifat aqlo naql ki mukhalifat hai

Dusra Baab: Aitrazaat ke jawabaat

Aitraz:

Ahadees mein hai ke Hazrate Abu Bakr Siddique aur Hazrate Umar ke zamane mein teen talaqo ko ek hi maana jaata tha, Hazrate Abdullah bin Abbas se puchha gaya to unhone kaha ke haan teen talaqo ko ek hi maana jaata tha

Jawab:

Ya hadees mansookh hai kyunki Hazrate Ibne Abbas ka hi khud fatwa hai ke teen talaqein ekdam teen hongi jisko hum pehle baab mein bayaan kar chuke, Is par baad mein Sahaba ka ijma waazeh bata raha hai ke ya to wo hadees mansookh hai ya qabile taaweel, kya sahaba -e- kiraam hadees ke khilaf ijma kar sakte hain? Dusra ye ke is hadees mein us aurat ko talaq dena muraad hai jisse khilwat na hui ho aur agar waqai koi apni aisi biwi ko teen talaqein ekdam is tarah de ke tujhe talaq hai, tujhe talaq hai, tujhe talaq hai to awwal hi waaqe hogi aur aakhir ki do talaqein laghw, Abu Dawood mein hai ke Hazrate Ibne Abbas ne farmaya ke jo ghair madkhool biwi ko teen talaqein deta tha uski talaq ek hi padti thi
Is se sarahat ke saath maloom ho gaya ke riwayat ka yahi matlab hai aur ye hukm abhi baaqi hai jaisa ke hum muqaddime mein bayaan kar chuke

Teesra ye ke zamana -e- nabawi mein aur zamana -e- siddiqui mein log teen talaqein is tarah dete the ke tujhe talaq hai, talaq, talaq, goya pichhli do talaqo se pehle ki takeed karte the aur zamana -e- faruqi mein logon ka ye haal badal gaya ke do teen talaqein hi dene lage lihaza soorat badalne se mas'ala ka hukm badal gaya, Nawawi mein hai:

"Yaani chunki zamana -e- nabawi mein aam taur par log teen talaqo mein awwal talaq se talaq ki niyyat karte aur pichhli do se takeed karte the isliye jo koi baghair niyyat ke abhi ekdam teen talaqein deta to ek hi maani jaati thi us waqt ghalib haal yahi tha magar zamana -e- faruqi mein log aam taur par teen talaqo ki hi niyyat karne lage isliye teen jaari kar di gai, soorat mas'ala badalne se hukme mas'ala badal gaya dekho Quran mein zakaat ke masraf aath bayaan hue, is mein jo kafir islam ki taraf maail ho use bhi zakaat dene ka bayaan hai lekin zamana -e- faruqi mein sahaba ka is par ijma ho gaya ke masarife zakaat saath hain ke ab aise kafir ko na diya jayega kyunki us waqt musalmano ki haalat past thi isliye aise kafiro ko zakaat de kar maail kar liya jaata tha

Hindustan mein aaj kal koi talaq ki takeed jaanta bhi nahin, teen hi ki niyyat se talaqein dete hain to ajeeb baat hai ke mas'ale ki soorat kuchh aur hai aur hukm

kuchh aur diya jaaye, Allah ghair muqallideen ko aql de jisse hadees ka sahih maqsad samajh sakein

Isi tarah jo dusre aitrazaat hain un mein aadhi hadees pesh ki jaati hai jabki poori hadees mein Ahle Sunnat ke mauqif ka bayaan maujood hota hai aur kuchh aisi riwayatein pesh ki jaati hain jo sanad aur maana ke lihaaz se qabile qubool nahin

Khud ko Ahle Hadees kehne waale bilkul zayeef riwayaat ko pesh kar ke unse ahkaam bayaan karte hain, ye sakht ghalati hai, Ahle Sunnat ka mauqif sahih riwayaat aur sahaba ke ijma se saabit hai lihaza iski mukhalifat karna gumrahi hai

Aitraz:

Tafseere Kabeer mein hai ke bahut se Ulama ne ye ikhteyar kiya hai ke teen talaqo ko ek hi maana jayega

Jawab:

Aitraz karne waale ne ye na bataya ke wo kaun se Ulama hain, wo Ibne Taimiya aur uske manne waale hain jinhein Ulama -e- Ahle Sunnat ne gumrah aur gumrah karne waala likha hai, Tafseere Kabeer mein aage ye bhi likha hai ke aimma -e- mujtahideen ka yahi mauqif hai ke teen agarche dena mana hai lekin teen hi waaqe hongi

In aitrazaat ke ilawa bhi kuchh aitrazaat inki taraf se kiye jaate hain jinke jawabaat Ulama -e- Ahle Sunnat ki kitabo mein maujood hain aur inke aitrazaat mein ki gai khayanat ko waazeh kiya gaya hai

(Abde Mustafa)

Muqaddima

Baaz Qawaid ka bayaan

Qaida no.1:

Asnaad ke lihaaz se hadees ki bahut si qismein magar hum sirf teen qismo ka zikr karte hain, Hadeese Sahih, Hadeese Hasan, Hadeese Zayeef

Sahih Hadees:

Wo hadees hai jis mein chaar khoobiya ho:
(1) Uski asnaad muttasil ho ke Huzoor alaihissalam se le kar muallife kitab tak koi raawi chhoota na ho
(2) Uske saare raawi awwal darje ke muttaqi parhezgar ho, koi fasiq waghaira na ho
(3) Tamam raawi nihayat qawiul hafiza ho ke kisi ka hafiza beemari ya budhape ki wajah se kamzor na ho
(4) Wo hadees shaaz yaani ahadeese mashhoora ke khilaf na ho

Hasan Hadees:

Ye wo hadees hai ke jiske raawi mein ye sifaat aala darja na ho, yaani kisi ka quwwate hafiza ya taqwa aala darje ka na ho

Zayeef Hadees:

Wo hadees hai ke jiska koi raawi muttaqi ya qawiul hafiza na ho, yaani jo sifaate hadees mein motabar thi us mein se koi ek sifat na ho

Qaida no.2:

Pehli do qismein yaani Sahih aur Hasan fazail aur ahkaam sab mein motabar hain lekin hadeese zayeef sirf fazail mein motabar hai, ahkaam mein motabar nahin yaani isse halaalo haraam saabit na honge haan aamaal ya kisi shakhs ki azmat aur fazeelat saabit ho sakti hai
Natija: Zayeef hadees jhooti ya ghalat ya ghadi hui nahin hoti jaisa ke ghair muqallideen ne awaam ko zehan nasheen karwa diya hai, Muhaddiseen ne mahaz ehtiyat ki bina par is hadees ka darja pehli do se kuchh kam rakha hai

Qaida no.3:

Agar Hadeese zayeef kisi wajah se hasan ban jaaye to wo bhi mutlaqan motabar hai, usse ahkaam wa fazail

sab kuchh saabit ho sakte hain

Qaida no.4:

Hasbe zel cheezo se zayeef hadees hasan ban jaati hai:
Do ya zyada sanado se riwayat ho jaana agarche wo sab asnaad zayeef ho, yaani agar ek riwayat chand zayeef sanado se marwi ho jaaye to wo ab zayeef na rahi hasan ban jayegi (usoole hadees ki kitabo mein iski sarahat maujood hai)
Ulama -e- kamileen ke amal se hadeese zayeef hasan ban jaati hai, yaani agar koj hadees zayeef hai aur us par ulama -e- deen amal shuru kar dein to wo zayeef na rahegi, hasan ho jayegi, isiliye Imam Tirmizi farmate hain:
"Ye hadees hai to ghareeb ya zayeef magar ahle ilm ka is par amal hai"

Ulama ke tajirbe ya Auliya ke kashf se bhi zayeef hadees qawi ho jaati hai, Shaykh Muhiyuddin Ibne Arabi ne ek hadees suni thi ke jo sattar hazaar baar kalima -e- tayyiba padhe to uski maghfirat ho jaati hai, ek baar ek jawan ne kaha ke maine apni mari hui maa ko dozakh mein dekha, Shaykh ne sattar hazaar naar kalima padha hua tha apne dil mein uski maa ko baksh diya phir jawan ne apni maa ko jannat mein dekha, Shaykh farmate hain ke maine is hadees ki sihhat us wali ke kashf se maloom ki *(Sahihul Bihari)*

Qaida no.5:

Asnaad ke zayeef hone se ye laazim nahin aata ke matan bhi zayeef ho, lihaza ye ho sakta hai ke ek hadees ek sanad mein zayeef ho magar dusri mein hasan ho teesri mein sahih ho, isiliye Imam Tirmizi ek hadees ke baare mein farmate hain ke: "Ye hadees hasan hai, sahih bhi aur ghareeb bhi"

Qaida no.6:

Ek hadees kisi ko zayeef mile aur kisi ko hasan ye ayen mumkin hai, Imam Bukhari aur Iman Tirmizi ko koi hadees zayeef sanad se mili hai to isse ye laazim nahin aate ke unse pehle ke muhaddiseen ko bhi zayeef sanad se mili ho balki ho sakta hai ke baad mein us hadees ki sanad mein koi zayeef raawi shamil ho gaya magar Imam Abu Hanifa ko wo hadees sahih sanad se mili

Ek baar meri ek wahabi se imam ke pichhe qira'at karne ke mas'ala par mamooli bahas hui to humne ye hadees pesh ki ke "Imam ki qira'at hi muqtadi ki qira'at hai" to wo wahabi fauran kehne laga ke ye hadees zayeef hai kyunki is mein ek raawi zayeef hai, humne puchha ke ye raawi kab paida hua? to jawab diya ke 335 hijri mein, humne kaha ke jab Imam Abu Hanifa ne is hadees se istedlal kiya tha tab ye raawi apne baap ki push mein bhi nahin tha kyunki Imam

Abu Hanifa ki wiladat 80 hijri aur wafat 150 hijri hai lihaza us waqt ye hadees bilkul sahih thi, baad ke muhaddiseen ko zayeef ho kar mili, wahabi saheb se is ka jawab na ban pada aur bina jawab diye faut ho gaye

Hanafi Ulama ko khayaal rakhna chahiye ke wahabi ko zayeef zayeef kehne se rokein, zayeef hone ki wajah puchhein phir tehqeeq karein ke zayeef Imame Aazam se pehle hai ya baad mein, Insha Allah wahabi ji paani maang jayenge aur zayeef ka sabaq bhool jayenge kyunki Imame Aazam ka zamana Huzoor alaihissalam ke zamane se bahut qareeb hai aur us waqt hadeesein bahut kam zayeef thi, Imam Abu Hanifa tabai hain

Qaida no.7:

Jirahe mubham qabile qabool nahin yaani kisi naqide hadees khusoosan Ibne Jauzi waghaira ka ye keh dena ke fulaan raawi ya hadees zayeef hai ghair motabar hai, jab tak ye na bataya jaaye ke kyun zayeef hai kyunki wajhe za'af mein aimma ka ikhtelaf hai, ek cheez ko baaz aib samajhte hain baaz nahin, dekho tadlees, irsaal, ghode daudana, mazaaq, nau umri, fiqh mein mashghooliyat ko baaz logon ne raawi ka aib jaana hai magar hanfiyo ke nazdeek in mein se kuchh bhi aib nahin

Qaida no.8:

Agar jirah wa tadeel mein taaruz ho to tadeel qabool hai na ke jirah yaani ek raawi ko muhaddis ne zayeef kaha kisi ne use qawi farmaya baaz tawarikh se uska fisq saabit hua baaz ne farmaya wo muttaqi saaleh tha to use muttaqi maana jayega aur uski riwayat zayeef na hogi kyunki momin mein taqwa asal hai

Qaida no.9:

Kisi hadees ke sahih na hone se uska zayeef hona laazim nahin, lihaza agar kisi hadees ke mutalliq koi muhaddis ye farma dein ke ye sahih nahin to iska ye matlab nahin ke ye zayeef hai, ho sakta hai ke wo hadees hasan ho aur hasan wa sahih ke darmiyan kai darje hain

Qaida no.10:

Sahih hadees ka daromadar Muslim, Bukhari ya Sihah Sitta par nahin, Sihah Sittah ko sahih kehne ka ye matlab nahin ke un mein saari hadeesein sahih hain balki ye hai ke sahih ahadees zyada hain, Humara imaan Huzoor alaihissalam par hai ke na ke mahaz Muslim wa Bukhari waghaira par, Huzoor alaihissalam ki hadees jahan se mile humare sar aankho par hai Bukhari mein ho na ho, Tajjub hai ghair muqallideen par ke Imam Abu Hanifa ki taqleed ko shirk qaraar dete hain aur khud Imam Bukhari wa Muslim ki aisi

andhi taqleed karte hain ke Allah ki panah

Qaida no.11:

Kisi Aalim, Faqeeh, Muhaddis ka kisi hadees ko baghair aitraz qabool kar lena us hadees ke qawi hone ki daleel hai, Agar koi Faqeeh, Aalim, Mujtahid zayeef hadees ko qabool farma de to usse wo zayeef hadees qawi ho jayegi

In qawaid se aap samajh gaye honge ke Imam Abu Hanifa ne jin ahadees se istedlal kiya hai, un mein koi zayeef nahin ho sakti ke un par ummat ka amal hai, un ko Ulama, Fuqaha ne qabool farma liya hai, un mein se har hadees bahut asnaad se marwi hain, faqeer haqeer insha Allah har mas'ale par itni hadeesein pesh karega jinse koi hadees zayeef na kahi ja sake kyunki asnaad ki kasrat zayeef ko hasan bana deti hai

Qaida no.12:

Agar Quran aur hadees ke maana mein taaruz ho to hadees ke maana aise karne chahiyein ke dono mawafiq nazar aayein aur taaruz jaata rahe, aise hi hadeesein aapas mein mukhalif maloom ho to unke aise maana karna lazim hai ke taaruz na rahe aur sab par amal ho jaaye, iski misaal ye hai ke Allah ta'ala farmata hai:
"Jis qadr aasan ho Quran namaz mein padh lo"

Lekin hadees mein hai:
"Jo Surah -e- Fatiha na padhe uski namaz nahin hoti"
Ye hadees is aayat ki mukhalif maloom hoti hai lihaza hadees ke maana ye karo ke Surah -e- Fatiha ke bina namaz kamil nahin hoti, Mutlaqan Qira'at namaz mein farz hai aur Surah -e- Fatiha padhna wajib taarz uth gaya aur Qurano hadees dono par amal ho gaya
Neez Rab farmata hai:

> "Jab Quran padha jaaye to use kaan laga kar suno aur chup raho"

Lekin hadees mein hai:
"Jo Surah -e- Fatiha na padhe uski namaz nahin hoti"

Ye hadees is aayat ke khilaf maloom hoti hai ke Quran mutlaqan khamoshi ka hukm deta hai aur hadees shareef muqtadi ko Surah -e- Fatiha padhne ka hukm deti hai lihaza ye maano ke Quran ka hukm mutlaq hai aur hadees shareef ka hukm akele namazi ya imam ke liye hai, muqtadi ke liye imam ka padh lena kaafi hai ke ye uski hukmi qira'at hai, gharz ke ye qaida nihayat aham hai aur agar koi hadees aayate qurani se ya uske upar darje waali hadees ke khilaf nazar aaye aur kisi tarah mutabiqat na ho sake to phir Qurane kareem ya usse upar waali hadees ko tarjeeh hogi aur ye hadees qabile amal na hogi, ye hadees mansookh maani jayegi, ya Huzoor alaihissalam ki khusoosiyat mein se shumar hogi, iski bahut misalein hain

Qaida no.13:

Hadees ka zayeef ho jaana ghair muqallideen ke liye qiyamat hai, kyunki unke mazhab ka daromadar hi in riwayato par hai, riwayat zayeef hui to unka mas'ala bhi fana hua, magar hanfiyo ke liye kuchh muzar nahin kyunki hanfiyo ke dalail ye riwayatein nahin, inki daleel sirf qaule imam hai, qaule imam ki tayeed ye riwayatein hain, haan imam ki daleel Qurano hadees hain, magar imam saheb ko jab hadeesein mili to sahih thi ke unki asnaad ye na thi jo Bukhari Muslim hain, agar police mulzim ko jail mein de de to police ki daleel hakim ka faisla hai na ke tazeerate hind ke dafa'aat, haan hakim ki daleel ye dafa'aat hain, ye baatein yaad rakho, Taqleed Allah ki rahmat hai aur ghair muqallidiyat rab ka azaab

Dusra Hissa

Pehla Baab: Kaano tak haath uthana

Namaz mein takbeere tehreema ke waqt mardo ka kaano tak haath uthana sunnat hai magar wahabi ghair muqallideen aurato ki tarah angutho se kandho ko chhoo kar bandh lete hain, lihaza hum is baab ki do faslein karte hain, pehli fasl mein apne hanfiyo ke dalail, dusri fasl mein ghair muqallideen ke aitrazaat ke jawabaat

Pehli Fasl

Kaano tak haath uthane ki bahut si ahadees hain jin mein se hum chand pesh karte hain

Hadees 1-3:

Bukhari, Muslim aur Tahawi mein riwayat hai ke "Huzoor alaihissalam jab takbeer farmate to apne haath mubarak kaano tak uthate deegar alfaaz ye hain ke kaano ki lau tak uthate"

Hadees 4:

Abu Dawood mein Hazrate Baraa bin Aazib se riwayat hai ke maine Huzoor alaihissalam ko dekha ke jab namaz shuru farmate to apne haath mubarak kaan ke qareeb tak uthate phir rafa yadain na farmate

Hadees 5:

Muslim Shareef mein Hazrate Waail bin Hajar se riwayat hai "Unhone Huzoor alaihissalam ko dekha ke jab namaz mein dakhil hote to apne haath uthate, ek raawi ne farmaya ke apne kaano ke muqabil phir kapde mein haath chhupa lete"

Hadees 6-8:

Bukhari, Abu Dawood, Nasai mein riwayat hai ke "Huzoor takbeer mein haath uthate yahan tak kaano ki lau tak pahunch jaate"

Hadees 9-12:

Imam Ahmad, Darqutni aur Tahawi mein hai ke "Jab Nabi alaihissalam namaz padhte to yahan tak haath shareef uthate ke aap ke anguthe kaano ke muqabil ho jaate"

Is par mazeed aath hadeesein naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala likhte hain ke kaano tak haath uthane ki aur bahut si ahadees pesh ki ja sakti hain, sirf bees hadeeso par iktefa karta hoon, agar zyada matloob ho to kutube hadees khusoosan Sahihul Bihari shareef ka mutala karo ke is jaisi kitab hanafi mazhab ki taayeed mein ahadees ki jaame aaj tak na dekhi gai

Dusri Fasl: Aitrazaat ke jawabaat

Ghair muqallideen ke paas is mas'ale par do aitrazaat hain jo wo har jagah pesh karte hain

Pehla Aitraz:

Bukhari wa Muslim ne Hazrate Abu Hameed Saaidi se ek taweel hadees naqal ki hai jis mein ye alfaaz hain ke "Huzoor alaihissalam takbeer karte to apne haatho ko kandho ke muqabil karte the"
Ye hadees kai asnaad se marwi hai jisse maloom hua ke kandho tak haath uthana sunnat hai aur kaano tak uthana khilafe sunnat

Jawab:

Ye ahadees hanfiyo ke bilkul khilaf nahin kyunki kaano se anguthe lagne mein haath kandho ke muqabil ho jaate hain, aur dono hadeeso par amal ho jaata hai, lekin sirf kandho tak anguthe le jaane par dono hadeeso par amal nahin hota, hanfi mazhab dono qism ki hadeeso par amal karta hai, wahabi mazhab ek qism ki hadeesein chhod deta hai lihaza hanafi jaame hain, ghair muqallideen ko chahiye ke koi ek aisi marfoo riwayat pesh kar dein jis mein ye ho ke Huzoor alaihissalam apne angutho ko kandhe tak uthate the, jahan kandho ka zikr hai wahan haath ka zikr hua aur jahan kaano ka zikr hai wahan angutha farmaya gaya

jisse maloom hua ke kandho tak haath isi tarah uthte the ke anguthe kaano tak pahunch jaate

Dusra Aitraz:

Kaano ki jitni ahadees aapne pesh ki wo sab zayeef hain lihaza qabile amal nahin

Jawab:

Iske chand jawab hain, Ek ye ke wahabi ghair muqallideen apni aadat se majboor hain ke apni mukhalif hadeeso ko bila wajah zayeef kehte hain, dusre ye ke humne is mas'ale mein Muslim wa Bukhari ki ahadees bhi pesh ki hain jin par tumhara pukhta imaan hai, teesri ye ke jab zayeef hadees kai asnaad se marwi ho to wo hasan aur qawi ban jaati hai, kamzor tinke mil kar mazboot rassi ban jaati hai, to kamzor asnaadein mil kar zayeef hadees ko qawi kaise na karengi aur phir is par saliheen ka amal hai, aur isse zayeef hadees qawi ho jaati hai, panchwi ye ke agar ye ahadees zayeef bhi ho to bhi Imam Abu Hanifa ka ise qabool kar lena isko qawi bana dega kyunki aalime saaleh ka qabool kar lena zayeef hadees ko qawi bana deta hai, chhate ye ke aapka in ahadees ko zayeef kehna jirahe majhool hai jo kisi tarah qabile qabool nahin kyunki is mein zayeef hone ki wajah na batai gai ke ye kyun zayeef hai? saatwi ye ke agar muhaddiseen ko ye hadees zayeef ho kar mili to Imam Abu Hanifa

radiallaho ta'ala anho par iska asar nahin ho sakta kyunki un ke waqt mein zayeef raawi asnaado mein shamil hi nahin hue the, baad ka zayeef ho jaana pehle waalo ke liye muzar nahin, wahabiyo ke is maaya -e- naaz aitraz ke tukde ud gaye (Allah Ta'ala ke liye saari tareefein hain)

Dusra Baab

Naaf ke neeche haath bandhna sunnat hai

Ghair muqallideen wahabi naaf ke upar seene par haath bandhte hain isliye hum is baab ki bhi do faslein karte hain, pehli fasl mein apne dalail, dusri fasl mein wahabiyo ke aitrazaat ke jawabaat

Pehli Fasl

Namaz mein mard ko naaf ke neeche haath bandhna sunnat hai, seene par haath bandhna sunnat ke khilaf hai, iske mutalliq bahut si ahadees warid hain, hum chand hi pesh karte hain

Hadees 1:

Hazrate Waail bin Hujr se riwayat hai ke wo farmate hain ke maine Huzoor alaihissalam ko dekha ke aap ne dahina haath baayein haath par rakha, "naaf ke niche",

Ye hadees Ibne Abi Shaiba ne sahih asnaad se naqal ki, iske sab raawi siqah hain

Hadees 2:

Ibne Shaheen ne Hazrate Ali se riwayat ki "Teen cheezein nubuwwat ki aadaat se hain, iftaar mein jaldi karna, sehri der karna, namaz mein dahina haath baayein par naaf ke niche rakhna"

Hadees 3:

Abu Dawood mein Hazrate Abu Waail se riwayat hai ke "Namaz mein naaf ke niche haath par haath rakhna chahiye"

Hadees 4,5:

Darqutni aur Abdullah ibne Ahmad ne Hazrate Ali radiallaho ta'ala anho se riwayat ki "Namaz pe haath par haath rakhna naaf ke niche rakhna sunnat hai"

Is par 14 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala likhte hain ke iske mutalliq aur bahut si ahadees pesh ki ja sakti hain, sirf 14 par qana'at karta hoon, iski tehqeeq dekhein Sahihul Bihari aur Fathul Qadeer mein

Dusri Fasl: Aitrazaat ke jawabaat

Aitraz:

Abu Dawood shareef mein Ibne Jareer se riwayat hai ke Hazrate Ali radiallaho ta'ala anho ko dekha gaya ke aapne baayan haath dahine haath se kalai se pakda naaf ke oopar

Jawab:

Iske chand jawab hain, Ek ye ke Abu Dawood shareef ki ye poori hadees nahin hai, iske baad ye hai ke "Abu Dawood ne farmaya ke Sayeed ibne Jubeer se naaf ke upar ki riwayat hai, Abu jalad ne naaf ke neeche ki riwayat ki, Abu Huraira se bhi wahi riwayat hai magar kuchh qawi nahin

Zaroori note:

Naaf ke niche ya upar haath bandhne ki ahadees murawwaja Abu Dawood ke nuskho mein nahin, Ibne Aaraabi waale Abu Dawood ke nuskho mein maujood hain jaisa ke Hashiya Abu Dawood mein iski tasreeh hai, isi nuskhe se Fathul Qadeer aur Sahihul Bihari ne riwayat ki, bahar haal aap ki pesh karda Abu Dawood ki riwayat mein taaruz waaqe ho gaya aur in tamam muta'ariza riwayato ko khud Abu Dawood ne zayeef farmaya, tajjub hai ke aap Abu Dawood ki zayeef hadees se daleel pakadte hain, dusre ye ke jab hadees

mein taaruz ho to qiyaas se tarjeeh hoti hai, qiyaas chahta hai ke zere naaf waali ahadees qabile amal ho kyunki ruku, sajda, attahiyyat ki nashist sab mein adab malhooz hai to chahiye ke qiyaam mein bhi adab ka hi lihaaz rahe, zere naaf haath bandhna adab hai seene par haath rakhna be adabi goya kisi ko kushti ki dawat dena hai, rab ko zor na dikhao wahan raazi karo

Aitraz:

Aapki pesh karda ahadees zayeef hain aur zayeef se daleel pakadna ghalat hai

Jawab:

Zayeef Zayeef ki ratt lagana aapke buzurgo ki purani aadat hai, Iske saath jawab hum pehle baab mein de chuke hain ke jo riwayat chand asnaado se marwi ho wo zayeef nahin rehti, hum ne dus asnaadein pesh ki hain, neez ummat ke amal se zayeef hadees qawi ho jaati hai, neez Imame Aazam, Abu Hanifa jaise jaleelul qadr imam ke qabool farma lene se za'af jaata raha, neez in mein agar za'af hai to Imame Aazam radiallaho ta'ala anho ke baad paida hua baad ka za'af Imame Aazam ko muzar kyun hoga?

Teesra Baab

Namaz mein Bismillah aahista padhna

Sunnat ye hai ke namazi surah -e- fatiha ke awwal mein Bismillah shareef aahista padhe, surah -e- fatiha se qira'at shuru kare magar ghair muqallid wahabi Bismillah bhi oonchi aawaz se padhte hain jo bilkul khilafe sunnat hai, Bismillah aahista padhne ke talluq se kai ahadees hain jin mein se chand yahan naqal ki jaati hain

Hadees 1-3:

Muslim wa Bukhari wa Imam Ahmad ne Hazrate Anas se riwayat ki:
Maine Nabiye Kareem alaihissalam aur Abu Bakr Siddique, Umar Faruque aur Hazrate Usmane Ghani ke pichhe namazein padhi in mein se kisi ko na suna ke Bismillah padhte ho

Hadees 4:

Muslim Shareef mein Hazrate Anas se riwayat hai ke beshak Nabi alaihissalam aur Hazrate Abu Bakr wa Umar radiallaho ta'ala anhuma surah -e- fatiha se qira'at shuru farmate the

Hadees 5-7:

Nasai, Ibne Hibban, Tahawi shareef ne Hazrate Anas radiallaho ta'ala anho se riwayat ki:
Maine Nabi alaihissalam, Abu Bakr wa Umar radiallaho ta'ala anhuma ke pichhe namazein padhi, in hazraat mein se kisi ko Bismillah oonchi aawaz se padhte na suna

Is par 20 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke iske mutalliq aur bahut si ahadees pesh ki ja sakti hain magar hum yahan sirf 20 hadeeso par qana'at karte hain, agar shauq ho to Tahawi aur Sahihul Bihari shareef ka mutala farmayein

Dusri Fasl: Aitrazaat ke jawabaat

Aitraz:

Bismillah bhi surat ka juz (hissa) hai, agar juz na hoti to har surat ke saath likhi na jaati, Quran mein sirf Quran likha gaya hai lihaza jaise soorat ki tilawat buland aawaz se hoti hai waise hi Bismillah bhi buland aawaz se padhi jaani chahiye

Jawab:

Is aitraz ke chand jawab hain, ek ye ke Bismillah har soorat ka juz nahin hai kyunki har soorat ke saath

naazil nahin hui, Bukhari mein sabse pehli wahi ke nuzool ke baare mein hai ke wo Iqra se shuru hui, isse maloom hua ke Bismillah har soorat ka juz nahin aur agar juz hoti to har soorat ke upar lambi kar ke na likhi jaati balki jis tarah aayatein likhi hain waise hi likhi jaati, dekho surah -e- namal mein Bismillah juz hai to alag se na likhi gai balki jaise aayatein hain waise hi mila kar likhi gai

Aitraz:

Tahawi mein Hazrate Umme Salama se riwayat hai ke aap farmati hain ke jab Huzoor alaihissalam namaz padhte to Bismillah padhte
Isse maloom hua ke aap buland aawaz se padhte the warna Hazrate Umme Salama kaise sun sakti thi?

Jawab:

Is hadees mein aawaz ka zikr nahin hai, sirf Bismillah padhne ka zikr hai aur hum bhi kehte hain ke Bismillah padhi jaaye, zaahir yahi hai ke ye namaz ghar mein padhi gai aur ye nafal thi kyunki farz namaz to masjid mein padhi jaati thi, nafal mein qira'at bhi aahista ki jaati hai lihaza ye Bismillah bhi aahista thi, Hazrate Umme Salama qareeb thi isliye aapne sun liya aur aahista qira'at ka hukm yahi hai ke kam az kam itni aawaz se padhe ke khud sun sake, yahi hum kehte hain lihaza is hadees se aapka mudda saabit nahin

Aitraz:

Tirmizi shareef mein hai ke Hazrate Abdullah bin Abbas kehte hain ke Huzoor alaihissalam namaz shuru farmate to Bismillah se farmate

Jawab:

Afsos ke aapne Tirmizi ka hawala to de diya magar ye na dekha ke is hadees ke baare mein wahan kya likha hai, Tirmizi mein aage farmate hain "ye aisi hadees hai jiski asnaad kuchh bhi nahin"

Afsos ke humari pesh karda ahadees ko bila wajah zayeef keh kar radd kar dete ho aur khud aisi hadees pesh kar rahe ho jiski sanad ka kuchh pata nahin, agar is hadees ko sahih maan lo to bhi is mein buland aawaz se Bismillah padhne ka zikr nahin, sirf ye hai ke namaz Bismillah se shuru farmate the, hum bhi kehte hain ke Bismillah padhni chahiye, magar aahista

Ghair muqallideen is tarah ki aur ahadees pesh karte hain jo humari zikr karda ahadeese mash'hoora ke muqable mein qabool nahin ki ja sakti

Chautha Baab

Imam ke pichhe muqtadi qira'at na kare

Imam ke pichhe muqtadi ko qira'at karna sakht mana hai, magar ghair muqallideen muqtadi par surah -e-fatiha padhna farz jaante hain, is mumanat par Qurane kareem, ahadeese shareefa, aqwaale sahaba aur aqli dalail beshumar hain lihaza hum is baab ki do faslein karte hain, pehli fasl mein is mumanat ka suboot aur dusri fasl mein sawalaat aur unke jawabaat, Rab ta'ala qabool farmaye

Pehli Fasl

Imam ke pichhe muqtadi ko khamosh rehna zaroori hai, tilawat karna mana hai jiske dalail ye hain, Allah Ta'ala farmata hai:
"Aur jab Quran padha jaaye to use kaan laga kar suno aur khamosh raho taaki tum reham kiye jaao"

Khayaal rahe ke shuru islam mein namaz ke darmiyan baat cheet bhi ki jaati thi aur muqtadi qira'at bhi karte the
Ye mansookh ho gaya yaani ab namaz mein baat cheet karna jaaiz nahin hai, iske baad tilawat bhi mazkoora aayat se mamnu ho gai, chunanche Tafseere Madarik mein hai ke "Aam sahaba ka farman ye hai ke ye aayat

muqtadi ke liye hai ke imam ki qira'at ko sune"
Tafseere Khazin mein hai ke Hazrate Abdullah ibne Mas'ood radiallaho ta'ala anho ne baaz logon ko imam ke pichhe qira'at karte suna, aapne farmaya ke kya abhi tak waqt na aaya ke tum is aayat ko samjho
Is Tehqeeq se saabit hua ke shuru islam mein muqtadi ke liye qira'at karna jaaiz tha phir mana ho gaya, ab ahadees mulahiza kijiye

Hadees 1:

Muslim Shareef mein Ataa ibne Yasaar se marwi hai ke unhone Zaid bin Saabit radiallaho ta'ala anho se namaz mein imam ke pichhe qira'at ke baare mein puchha to unhone farmaya ke ye bilkul jaaiz nahin

Hadees 2:

Muslim shareef Tashahhud ke baab mein hai ke Abu Bakr ne Salman se puchha ke Abu Huraira ki hadees kaisi hai to aapne farmaya ke bilkul sahih hai yaani ye hadees ke jab imam qira'at kare to tum khamosh raho bilkul sahih hai

Hadees 3:

Tirmizi ne Hazrate Jabir se riwayat ki ke jo koi namaz padhe us mein surah -e- fatiha na padhe usne namaz hi na padhi magar ye ke imam ke pichhe ho (yaani tab na padhe) ye hadees hasan sahih hai

Hadees 4:

Nasai shareef mein Hazrate Abu Huraira se riwayat hai ke Huzoor alaihissalam ne farmaya ke imam isliye muqarrar kiya gaya hai ke us ki pairwi ki jaaye to jab wo takbeer kahe to tum bhi takbeer kaho aur jab wo qira'at kare to tum khamosh raho

Hadees 5:

Tahawi shareef ne Hazrate Jabir radiallaho ta'ala anho se riwayat ki ke jiska koi imam ho to imam ki tilawat uski tilawat hai

Aisi 24 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala farmate hain ke aql bhi yahi chahti hai ke muqtadi qira'at na kare aur iski chand wujooh hain:

(1) Namaz mein jaise surah -e- fatiha padhna zaroori hai aise hi ek aur soorat milana bhi zaroori hai, Muslim shareef mein hai ke uski namaz nahin hoti jo surah -e- fatiha aur kuchh aur na padhe
Ghair muqallideen bhi ye maante hain ke muqtadi imam ke pichhe soorat na padhe to namaz ho jaati hai to jaise imam ka soorat padhna kaafi hai aise hi surah -e- fatiha padhna bhi kaafi hai

(2) Agar koi ruku mein jama'at mein shamil ho to use rakat mil jaati hai lihaza agar muqtadi par surah -e- fatiha padhna laazim maana jaaye to phir rakat nahin milni chahiye thi, maloom hua ke muqtadi ke liye imam ki qira'at kaafi hai

(3) Agar muqtadi par fatiha laazim ho aur aameen bhi to batao ke agar imam muqtadi se pehle surah -e- fatiha se farigh ho jaaye to ye muqtadi jo abhi fatiha ke beech mein hai ye aameen kahe ya na kahe ya apno fatiha khatm kare aur phir aameen kahe ya na kahe, jo bhi jawab do hadees dikha kar do, na do aameen jaaiz hain na fatiha ke beech mein aameen durust hai

(4) Agar muqtadi aadhi fatiha mein ho aur imam ruku mein chala jaaye to batao ke muqtadi ruku mein jaaye ya apni fatiha poori kare? jo bhi jawab do hadees dikha kar do, apni aql wa qiyaas se jawab na dena, ye ailane aam hai ke mashriqo maghrib ke ahle hadees upar ke sawalaat ke jawabaat de dein aur apni raaye pesh na karein balki sareeh hadees pesh karein, ye kabhi na kar sakenge aur nahin kar sakte to zidd chhodein aur ahnaaf ki tarah Qurano sunnat par amal karein

Dusri Fasl: Aitrazaat ke jawabaat

Aitraz:

Jis aayat ko pesh kiya jaata hai usse muraad jumue ma khutba hai na ke muqtadi ki namaz jaisa ke baaz mufassireen ne is aayat ke tehat farmaya hai

Jawab:

Ye ghalat hai kyunki ye aayate kareema makkiya hai aur khutba aur jumuah ki namaz hijrat ke baad madina mein shuru hue phir is aayat mein khutba muraad kaise ho sakta hai, agar maan bhi lein to chunki aayat mein khutbe ki qaid nahin balki mutlaq qira'at ka zikr hai lihaza ye hukm sab ko shamil hai

Aitraz:

Is aayat mein makka ke mushrikeen se khitab hai jo Quran ki tilawat ke waqt shor machate the aur is mein ye kaha gaya ke aayat ki tilawat ke dauran shor na kiya karo

Jawab:

Ye bhi ghalat hai, ye aayat sirf musalmano se keh rahi hai kyunki kafir par koi ibadat wajib nahin jab tak ke imaan na laaye aur phir is aayat mein aage hai ke "taaki tum par reham kiya jaaye" to kya kafiro par reham kiya

jayega? kafir imaan ke baghair koi bhi neki kare wo rehmat ka mustahiq nahin

Ibne Mardwiya ne apni tafseer mein asnaad ke saath Muawiya ibne Qurrat se riwayat ki ke unhone Hazrate Abdullah bin Mughaffal sahabiye rasool se is aayat ke baare mein puchha to unhone jawab diya ke ye aayat imam ke pichhe qira'at karne ke mutalliq naazil hui lihaza jab imam qira'at kare to kaan laga kar suno aur khamosh raho

Aitraz:

Agar Quran padhte hue ko sunna zaroori hai to phir bachhe ek saath mil kar padh bhi nahin sakte, ye to musibat mein daalna hua logon ko

Jawab:

Quran ki taleem ke liye bachho ka ek saath padhna aur hai, tilawat karna aur, Quran ki taleem ka sunna farz nahin balki tilawat ka sunna farz hai, dekho Rab farmata hai ke "Jab tum Quran padho to Auzu Billah padh liya karo" (Nahl:98)
Tilawate Quran par Auzu Billah padhna chahiye magar jab shagird ustaz ko Quran sunaye to Auzu Billah na padhe ke ye tilawate Quran nahin hai (Shaami waghaira), aise hi Qurane kareem khilafe tarteeb chhapna mana hai, tarteel wa tarteeb chahiye

magar bachho ki taleem ke liye aakhiri paare ko ulta chhapte hain aur unhein ulta padhate bhi hain, taleem wa qira'at ke ahkaam mein farq hota hai, Quran ne bhi tilawat aur taleem mein farq kiya, Rab farmata hai: wo nabi musalmano par aayat tilawat karte hain aur unhein paak karte hain aur unhein Quran aur hikmat sikhaate hain (Jumuah:2), agar tilawat aur taleem mein farq nahin to yahan in dono ka zikr alahida kyun hua

Aitraz:

Aapki pesh karda hadees mein jab padhne se mana kiya gaya hai to chahiye ke Attahiyyaat aur durood kuchh na padha jaaye ke imam to padh hi raha hai

Jawab:

Iske do jawab hain, ek ilzami aur tehqeei, ilzami jawab ye hai ke agar aise hi lafzo ke lughwi maana kiye gaye to aapko musibat pad jayegi, aap apne aap ko ahle hadees kehte hain, hadees ke maana hain baat cheet ya qissa kahani to ahle hadees ke maana hue baatein banane waala ya qissa kahani bayana karne waala, janabe waala yahan hadees ke yahan istelahi maana muraad hain

Tehqeeqi jawab ye hai ke namaz ke zikr mein jab lafza qira'at bola jaata hai to usse Quran ki tilawat muraad hoti hai, hum kehte hain ke namaz ke chhe rukn hain,

takbeere tehreema, qiyaam, qira'at, ruku, sajda, attahiyyat mein baithna to yahan qiyaam ke maana nachne ke liye khada hona aur qira'at ke maana novel padhna nahin, zara samakh se baat kiya karo, kya itni samajh par hadeese rasool samajhne ka daawa hai?

Aitraz:

Bukhari wa Muslim mein hai ke "Us ki namaz nahin hoti jo surah -e- fatiha na padhe" isse maloom hua ke fatiha ka padhna zaroori hai ab chahe akela ho ya muqtadi ho

Jawab:

Is hadees ko Imam Muslim ne is tarah naqal kiya hai:
"Us ki namaz nahin hoti jo surah -e- fatiha aur kuchh zyada na padhe"
aur Muatta Imam Malik mein ye hadees is tarah hai:
"Namaz nahin hoti magar surah -e- fatiha se aur ek soorat se"
Ab ghair muqallideen ko chahiye ke muqtadi par surah -e- fatiha bhi farz jaano aur ek soorat milana bhi, kya baaz ahadees par imaan rakhte ho aur baaz ka inkaar karte ho?
Ye hadees un ahadees ke khilaf hai jo humne pesh ki aur Quran ki aayat ke bhi, Quran mein hai ke "Jis qadr Quran aasan ho padh liya karo" (Muzammil:20), phir Surah -e- fatiha padhna kaise farz ho sakta hai? neez

farmata hai:
"Jab Quran padha jaaye to kaan laga kar suno aur khamosh raho" phir muqtadi imam ke saath Quran padh kar is hukm ki mukhalifat kaise kare? hum bahut ahadees bayaan kar chuke hain

Tum bhi kehte ho ke jo ruku mein imam ke saath mil gaya use rakat mil gai, agar muqtadi par surah -e- fatiha farz thi to rakat kaise mil gai? jab surah -e- fatiha farz thi to muaaf kaise ho gai?

Iska tehqeeqi jawab ye hai ke is hadees ka aisa maana karna chahiye ke ye Quran ki aayat aur dusri ahadees ke khilaf na ho aur aapas mein takraao nazar na aaye aur matlab ye hai ke uski namaz kamil nahin jo surah -e- fatiha na padhe, mutlaq Quran padhna farz aur surah -e- fatiha padhna wajib, aise hi ek hadees mein hai ke uski namaz nahin hoti magar huzoore qalb se jo masjid ke qareeb rehta ho uski namaz nahin hoti magar masjd mein, in ahadees mein na hone se muraad kamaale namaz ki nafi hai aur humari pesh karda ahadees se saabit hota hai ke muqtadi ki taraf se imam ka padhna kaafi hai

Aitraz:

Tirmizi mein hai ke Hazrate Obada bin Saamit se ek hadees marwi hai jiske aakhiri alfaaz ye hain ke Huzoor

alaihissalam ne sahaba se farmaya ke mere khayaal mein tum apne imam ke pichhe qira'at karte ho, humne arz kiya haan to farmaya ke surah -e- fatiha ke siwa kuchh na padha karo
Is hadees mein sarahatan irshad hai ke imam ke pichhe muqtadi surah -e- fatiha padhe aur dusri soorat na padhe yahi hum kehte hain

Jawab:

Is aitraz ke chand jawab hain, ek to ye ke te hadees tumhare bhi khilaf hai kyunki tum bhi kehte ho ke imam ke saath ruku mein mil jaane se rakat mil jaati hai, jab muqtadi par surah -e- fatiha padhna zaroori hai to phir ab bina padhe kaise rakat mil gai?

Dusre ye ke sirf Obada bin Saamit se ye hadees marfoo naqal hai jis mein Huzoor ne imam ke pichhe surah -e- fatiha ka hukm diya lekin iske khilaf Hazrate Jabir, Alqama, Abdullah ibne Mas'ood, Zaid ibne Saabit, Abdullah ibne Abbas, Abdullah ibne Umar, Hazrate Ali wa Umar radiallaho ta'ala anhuma se ba kasrat riwayaat manqool hain jin mein se kuchh hum naqal kar chuke, humari pesh karda riwayaat ke muqabil mein ye riwayat hadeese wahid hai lihaza tarjeeh zyada riwayaat ko haasil hogi, tumhari pesh karda ahadees aur uska maana jo bayaan karte ho wo Quran ke bhi khilaf hai lihaza humari ahadees jo aayato ki tayeed kar

rahi hai aur dusri ahadees ke bhi khilaf nahin lihaza humare bayaan karda maana ko tarjeeh haasil hogi

Aise aur kai aitrazaat hain jo ghair muqallideen ki taraf se kiye jaate hain lekin koi bhi sahih nahin, sab ka jawab diya ja chuka hai aur jo inse sawalaat kiye gaye unka jawab ye na de sake jisse maloom hua ke inhone ghalat tashreehaat pesh ki hain, Allah ki taufiq se humara mauqif Quran aur ahadees ke mutabiq hai

Panchwa Baab

Aameen aahista kehni chahiye

Hanafiyo ke nazdeek chahe akela namazi ho ya muqtadi, kisi bhi waqt ki namaz ho us mein aameen aahista kehna chahiye lekin ghair muqallideen jahri namazo mein cheekh kar aameen kehte hain jo ke sahih nahin, hum is baab mein do faslein karte hain

Pehli Fasl: Aahista kehne ke dalail

Allah ta'ala farmata hai "apne rab se dua mango aajizi se aur aahista" (Aaraaf:55)
aur aameen bhi dua hai lihaza aameen aahista kehni chahiye
Mazeed farmata hai:

> Aye mahboob jab log aap se mere mutalliq puchhein to main bahut nazdeek hoon mangne waale ki dua qabool karta hoon jo mujh se dua karta hai (Baqarah:186)

Maloom hua cheekh kar dua usse ki jaaye jo door ho, Rab to humari shahe rag se zyada qareeb hai phir cheekh kar dua karna khilafe taleeme qurani hai, isliye ke aameen dua hai, ab ahadees mulahiza farmayein:

Hadees 1-8:

Bukhari, Ahmad, Muslim, Malik Abu Dawood, Tirmizi, Nasai aur Ibne Maaja ne Hazrate Abu Huraira se riwayat ki ke farmaya Nabi ne ke jab imam aameen kahe to tum bhi aameen kaho kyunki jis ki aameen firishto ke aameen ke mawafiq hogi, us ke guzashta gunah bakhsh diye jayenge

Is hadees se maloom hua ke gunah ki muaafi us namazi ke liye hai jis ki aameen firishto ki aameen ki tarah ho aur zaahir hai ke firishte aahista aameen kehte hain, humne un ki aameen aaj tak na suni to chahiye ke humari aameen bhi aahista ho taaki firishto ki mawafiqat ho aur gunaho ki muaafi ho, jo wahabi cheekh kar masjid mein aameen kehte hain wo jaise masjid mein aate hain waise hi wapas jaate hain, unke gunaho ki muaafi nahin hoti kyunki wo firishto ki aameen ki mukhalifat karte hain

Hadees 9-13:

Bukhari, Shafai, Malik, Abu Dawood aur Nasai ne Hazrate Abu Huraira se riwayat ki:
farmaya Rasoolullah alaihissalam ne ke jab imam surah -e- fatiha mukammal kare to tum aameen kaho kyunki jis ka ye aameen kehna firishto ki aameen kehne ke mutabiq hoga uske gunah bakhsh diye jayenge

Is hadees se do mas'ale maloom hue, ek ye ke muqtadi imam ke pichhe surah -e- fatiha hargiz na padhe, agar muqtadi padhta to Huzoor alaihissalam farmate ke jab muqtadi surah ko mukammal kare to aameen kahe, maloom hua ke tum sirf aameen kahoge baaqi imam ka kaam hai

Khayaal rahe ke firishte aahista hi aameen kehte hain aur firishto se mawafiqat waqt mein nahin balki unki ada mein kehne mein hai kyunki waqt to wahi rehta hai jab imam surah -e- fatiha mukammal kare

Hadees 14-18:

Imam Ahmad, Abu Dawood Tiyalisi, Abu Yaala, Mosali, Tabrani, Darqutni aur Hakim ne Mustadrak mein Hazrate Waail bin Hujr se riwayat ki, Hakim ne farmaya ke iski asnaad nihayat sahih hai:
Hazrate Waail bin Hujr ne Huzoor alaihissalam ke saath namaz padhi, jab Huzoor alaihissalam ne surah -e- fatiha mukammal ki to aapne farmaya aameen aur aameen mein aawaz aahista rakhi
Maloom hua ke aameen aahista kehna sunnate Huzoor alaihissalam hai, buland aawaz se kehna khilafe sunnat hai
Is par 25 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke aql bhi chahti hai ke aameen aahista kahi jaaye

kyunki aameen Qurane kareem ki aayat ya kalima nahin isliye Jibreele ameen na ise laaye aur na Quran mein likhi gai, balki dua aur zikrullah hai jaise ke sana, durood aur attahiyyat hai, dua -e- masoora waghaira aahista padhi jaati hai aise hi aameen bhi aahista honi chahiye lihaza ye cheekhna Quran ke bhi khilaf hai aur ahadeese sahiha ke bhi

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Aameen dua nahin hai lihaza agar buland aawaz se kahi jaaye to kya haraj hai

Jawab:

Aameen dua hai aur iska dua hona Quran se saabit hai, dekho Moosa alaihissalam ne bargahe ilahi mein dua ki:
Aye rab humare unke maal barbad kar de aur unke dil sakht kar de ke imaan na laayein jab tak dardnak azaab na dekh lein (Yunus:88)
Rab ne unki dua qabool karte hue farmaya:
Rab ne farmaya ke tum dono ki dua qabool ho gai to saabit qadam raho (Yunus:89)
Farmaye dua to sirf Moosa alaihissalam ne maangi thi magar rab ne farmaya ke tum dono ki dua qabool ho

gai yaani tumhari aur Hazrate Haroon ki, Hazrate Haroon ne dua kab maangi thi, wajah ye thi ke unhone Hazrate Moosa alaihissalam ki dua par aameen kaha tha, rab ne aameen ko dua farmaya, maloom hua ke aameen dua hai aur dua aahista honi chahiye ye masaile quraniya mein se hai

Aitraz:

Hazrate Waail bin Hujr se Tirmizi mein hai ke Huzoor alaihissalam ne surah -e- fatiha mukammal ki aur aameen farmaya apni aawaz ko is par buland kiya

Jawab:

Is hadees ka tarjuma ghalat pesh kiya gaya hai, is ka tarjuma ye hai ke aapne aameen mein aawaz kheenchi, iska matlab ye hai kheench kar aameen ko padha lihaza is mein cheekh kar aameen kehne ki koi daleel nahin

Aitraz:

Abu Dawood mein Hazrate Waail bin Hujr se hai ke Huzoor alaihissalam aameen farmate aur aawaz buland karte

Jawab:

Is ke chand jawab hain, Ek ye ke Hazrate Waail bin Hujr ki asal riwayat mein kheenchne ka zikr hai jaisa ke Tirmizi shareef mein warid hua hai, is riwayat mein

kisi raawi ne kheenchne ko hi tabeer farmaya hai, Dusra ye ke Tirmizi aur Abu Dawood ki riwayat mein namaz ka zikr nahin sirf Huzoor alaihissalam ki qira'at ka zikr hai, mumkin hai ke namaz ke ilawa kharji qira'at ka zikr farmaya ho magar hum ne jo riwayatein pesh ki hain un mein sarahatan namaz ka zikr hai lihaza ahadees mein taaruz nahin aur ye ahadees humare khilaf nahin, chauthe ye ke aahista aameen ki hadeesein qabile amal hain iske khilaf tark, panchwa ye ke aameen jahri waali hadeesein mansookh hain, quran ki aayato aur humari pesh karda hadeeso se isiliye sahaba humesha aahista aameen kehte the aur isi ka hukm dete the aur buland aawaz se kehne se mana karte the jaisa ke pehli fasl mein zikr kiya gaya hai, agar jahri hadeesein mansookh nahin thi to sahaba ne amal kyun chhod diya

In aitrazaat ke ilawa bhi kuchh aitrazaat kiye jaate hain jinke jawabaat mazkoora jawabaat mein hi mazkoor hain, kuchh zayeef riwayatein bhi naam nihaad ahle hadees hazraat pesh karte hain jo humesha sahih ahadees par amal karne ka daawa karte hain

Chhata Baab: Rafayadain

Ahnaaf ke nazdeek ruku mein jaate waqt aur ruku se uthte waqt dono haath uthana khilafe sunnat aur mamnu hai magar wahabi ghair muqallideen in dono waqto mein rafayadain karte hain aur is par bahut zor dete hain lihaza hum is mas'ale ko do faslo mein bayaan karenge

Pehli Fasl: Dalail

Ahadees mulahiza farmayein:

Hadees 1-4:

Tirmizi, Abu Dawood, Nasai, Ibne Abi Shaiban ne Hazrate Alqama se riwayat ki ke ek dafa humse Hazrate Abdullah bin Mas'ood ne farmaya ke main tumhare samne Huzoor alaihissalam ki namaz na padhu pas aapne namaz padhi, is mein siwaye takbeere tehreema ke kabhi haath na uthaya, Imam Tirmizi ne farmaya ke Ibne Mas'ood ki hadees hasan hai, is rafayadain na karne par bahut se ulama -e- sahaba wa ulama -e- tabayeen ka amal hai
Khayaal rahe ke ye hadees chand wajah se bahut qawi hai, ek ye ke iske raawi Hazrate Abdullah bin Mas'ood hain, jo sahaba mein bade faqeeh aalim hain, dusre ye ke aap jama'ate sahaba ke samne Huzoor alaihissalam

ki namaz pesh karte hain aur koi sahabi iska inkar nahin farmate, maloom hua ke sab ne iski tayeed ki, Agar rafayadain sunnat hota to sahaba is par aitraz zaroor karte kyunki in sab ne Huzoor alaihissalam ki namaz dekhi thi, Teesra ye ke Imam Tirmizi ne ise zayeef nahin balki hasan farmaya, Chauthe ye ke Imam Tirmizi ne farmaya ke bahut se ulama -e- sahaba aur ulama -e- tabayeen is par amal karte the yaani rafayadain nahin karte the, inke is amal se is hadees ki taayeed hui, Panchwe ye ke Imam Abu Hanifa jaise jaleelul qadr imam ne ise qabool farmaya aur is par amal kiya, chhate ye ke aam ummate Huzoor alaihissalam ka is par amal hai, Saatwein ye ke ye hadees qiyaas wa aql ke mutabiq bilkul sahih hai jaisa ke hum aainda arz karenge Insha Allah, in wujooh se zayeef hadees bhi qawi ho jaati hai che jayeke ye to khud bhi hasan hai

Hadees 5:

Ibne Shaiba ne Baraa bin Aazib se riwayat ki ke Huzoor alaihissalam jab namaz shuru farmate to apne haath uthate the phir namaz se farigh hone tak na uthate the

Hadees 6:

Abu Dawood ne Hazrate Baraa bin Aazib se riwayat ki: Maine Huzoor alaihissalam ko dekha ke jab aapne

namaz shuru ki to dono haath uthaye phir namaz se farigh hone tak na uthaye

Hadees 7:

Tahawi shareef ne Hazrate Abdullah bin Mas'ood se riwayat ki:
Wo Huzoor alaihissalam se riwayat karte hain ke aap pehli takbeer mein haath uthate phir kabhi na uthate

Hadees 8-14:

Hakim wa Bayhaqi ne Hazrate Abdullah ibne Abbas wa Abdullah bin Umar se riwayat ki:
Huzoor alaihissalam ne farmaya ke saat jagah haath uthaye jaayein, Namaz shuru karte waqt, Kaaba shareef ke samne moonh karte waqt, Safa wa Marwa pahaad par aur Mina wa Muzdalifa hain aur dono jumro ke samne

Is par 25 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke iski mumanat par aur bahut si ahadees hain, humne bataure ikhtesar yahan itne naqal kiye, mazeed ke liye Tahawi shareef aur Sahihul Bihari dekhi jaayein

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Rafayadain na karne ke mutalliq jis qadr ahadees pesh ki gai wo sab zayeef hain aur zayeef ahadees qabile amal nahin hoti

Jawab:

Ji haan! sirf isliye zayeef hain ke aapke khilaf hain, agar aapke haq mein hoti to mauzu aur manghadat bhi hoti to aap ke sar aankho par hoti, janab aap ka zayeef zayeef ki ratt ne logon ko hadees ka munkir bana diya, wasita rab ka ye aadat chhod do, hum zayeef ke bahut jawabaat pichhle baabo mein arz kar chuke hain

Aitraz:

Abu Dawood waali hadees ke mutalliq khud Abu Dawood ne farmaya ke ye hadees sahih nahin hai

Jawab:

Iske chand jawab hain, Ek to ye ke kisi hadees ke sahih na hone ka ye matlab nahin ke wo zayeef hai, sahih aur zayeef ke darmiyan darje hain aur ek darja hasan li ghairihi ka bhi hai, Abu Dawood ne sahih hone ka inkar kiya hai, zayeef hone ka daawa nahin kiya aur Abu Dawood ka ye jirah karna mubham hai ke unhone

iski wajah na batai, Abu Dawood ki jirah motabar nahin, hum Abu Dawood ke muqallid nahin ke un ki har baat aankh meech kar maan lein

Is talluq se mazeed aitrazaat ke jawabaat dene ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke dunya bhar ke wahabi ghair muqallido ko ailan hai ke mutlaq, aam, mujmal, mushtarake maanwi, mushtarake lafzi mein farq batayein aur in mein se har ek ki jaame maane tareef karein, ye faqat Qurano hadees se karein, usoole fiqh ko haath na lagayein

Ahnaaf ke paas har mas'ale ki tarah is mas'ale par bhi kasrat se dalail maujood hain ke agar ek kitab mein jama karna shuru kiye jaayein to kai jildo par mushtamil ek kitab tayyar ho jayegi, jinhein mazeed tafseel dekhni ho to un kitabo ki taraf ruju kiya jaaye jo khaas rafa yadain ke mas'ale par likhi gai hain

(Abde Mustafa)

Saatwa Baab: Witr teen rakat hain

Witr ke maana hain taaq (odd) yaani jis ke barabar do hisse na ho sakein, jaise teen, paanch, saat, nau waghaira, Shariat ki istelah mein witr us taaq namaz ko kaha jaata hai jo Isha ke baad padhi jaati hai, Humara mazhab ye hai ke witr wajib hai aur is ka chhodne waala sakht gunahgar hai iski qaza laazim hai aur iski teen rakatein hain lekin ghair muqallideen wahabi kehte hain ke witr wajib nahin balki sunnate ghair moakkada nafal hai aur iski ek rakat hai, mazhabe hanafi haq hai aur wahabiyo ka qaul batil

Pehli fasl: Witr wajib hain

Hadees 1-3:

Abu Dawood, Nasai, Ibne Maaja ne Hazrate Ayyub se riwayat ki:
Huzoor alaihissalam ne farmaya kr har musalman par witr laazim hain

Hadees 4:

Bazzaar ne Hazrate Abdullah ibne Abbas se riwayat ki:
Maine Huzoor alaihissalam ko farmate hue suna ke witr laazim zaroori hain jo witr na padhe wo hum mein se nahin

Hadees 5-6:

Abu Dawood Hakim ne Hazrate Bareeda radiallaho ta'ala anho se riwayat ki, unhone farmaya:
Maine Huzoor alaihissalam ko farmate hue suna ke witr laazim zaroori hain jo witr na padhe wo hum mein se nahin

Hadees 7:

Tirmizi ne Zaid bin Aslam se mursalan riwayat ki ke jo witr chhod kar so jaaye wo subah uski qaza padh le

Mazeed ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke:
In ahadees se do baatein saabit hui ek ye ke witr nafal nahin balki wajib hai, dusre ye ke witr ki qaza wajib hai aur zaahir hai ke qaza sirf farz ya wajib ki hoti hai nafal ki nahin

Witr teen rakat hain

Hadees 1-4:

Nasai Shareef, Tabrani, Tahawi aur Hakim ne mustadrak mein Hazrate Aaisha radiallaho ta'ala anha se riwayat ki ke aap farmati hain ke Huzoor

alaihissalam teen rakat witr padhte the, na salam pherte the magar aakhir mein

Hadees 5-6:

Darqutni aur Bayhaqi ne Hazrate Abdullah bin Mas'ood se riwayat ki:
Huzoor alaihissalam ne farmaya ke raat ki witr teen rakat hain jaise din ke witr namaze maghrib

21 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke ye 21 ahadees bataure numoona pesh ki gai warna witr ki teen rakat namazo par bahut zyada ahadees maujood hain

Huzoor alaihissalam se teen rakat saabit hai aur yahan tak riwayatein hain ke aap teeno rakato mein kaun kaun si soorat padhte the phir ek rakat padhne par wo sooratein kaise padhi ja sakti hain? isi par sahaba ka amal raha aur ummat ka amal raha magar wahabiya chunki nafs parast hain to ek rakat padh kar so jaate hain kyunki namaz in par giraan guzarti hai

Dusri fasl: Aitrazaat ke jawabaat

Witr ko ek ya nafal saabit karne ke liye jo riwayaat pesh ki jaati hain unka tarjuma ghair muqallideen ghalat karte aur aisa karte hain ke wo dusri kai ahadees se takraati hai jabki tarjuma aisa karna chahiye ke wo dusri ahadees ke mawafiq ho

Is par aitraz karte hue Bukhari se riwayat pesh ki jaati hai ke Hazrate Ameere Muawiya radiallaho ta'ala anho ek rakat padhte the lekin ye nahin dekhte ke unka padhna alag hai aur ghair muqallideen ka padhna alag, Mujtahid agar apne ijtehad mein khata par ho to gunahgar nahin kehlata lekin jahil jaan boojh kar aalimo se moonh mod kar ghalati kare to saza ka mustahiq hai, dekho Hazrate Ali wa Hazrate Muawiya mein khoonrez jung hui lekin in mein se koi gunahgar nahin, jis ko bhi bura kaha jaaye to bura kehne waala gunahgar ho jayega, Quran mein Hazrate Dawood aur Hazrate Suleman alaihimassalam ke muqaddime ki misaal bhi is mein humare saamne hai

Aathwa Baab

Qunoote nazila padhna mana hai

Namaze witr ki teesru rakat mein ruku se pehle dua - e- qunoot humesha padhna sunnat hai aur fajr ke farz ki dusri rakat mein baade ruku qunoote nazila padhna sakht makrooh aur khilafe sunnat hai magar ghair muqallideen wahabi ka amal iske bar aks hai, ye witr mein humesha witr nahin padhte lekin fajr mein humesha qunoote nazila padhte hain, is mas'ale ke bayaan par bhi do faslein ki jaati hain

Pehli fasl: Dalail

Qunoote nazila ke maana hain aafat wa museebat ke waqt ki dua, Huzoor alaihissalam ne ek baar khaas ek musibat par fajr mein ye qunoote nazila padhi phir aayaate qurani ne ye dua mansookh farma di, uske baad Huzoor alaihissalam ne kabhi ye dua na padhi, dalail hasbe zel hain:

Hadees 1,2:

Bukhari Muslim ne Hazrate Anas se riwayat ki ke unhone Hazrate Aasim ke ek sawal ke jawab mein irshad farmaya ke Huzoor alaihissalam ne qunoote nazila sirf ek maah padhi, aapne 70 sahaba ko jo qaari

the ek jagah tableegh ke liye bheja wo shaheed kar diye gaye to Huzoor alaihissalam ne ek maah tak ruku ke baad un kuffar ke khilaf dua farmate hue qunoote nazila padhi

Yahan ek maah ki qaid se maloom hua ke Huzoor alaihissalam ka ye amal humesha ke liye na tha, uzr ki wajah se sirf ek maah raha phir mansookh ho gaya

Hadees 3:

Tahawi shareef mein Hazrate Abdullah bin Mas'ood se se riwayat hai ke Huzoor alaihissalam ne sirf ek maah qunoote nazila padhi aur un qabilo ke khilaf dua ki phir un par ghalib aa gaye to chhod di
Is hadees mein chhodne ka sarahatan zikr hai

Is par 18 ahadees naqal karne ke baad Allama Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke is par bahut zyada ahadeese shareefa maujood hain, mazeed ahadees ke liye Tahawi Shareef aur Sahihul Bihari ko dekha jaaye aur qunoote nazila par humne Fatawa Nayeemiya mein jam kar bahas ki hai, use mulahiza farmayein

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Qunoote nazila na padhne ki jis qadr ahadees pesh ki gai wo sab zayeef hain aur zayeef hadeeso se daleel nahin pakdi ja sakti (purana sabaq)

Jawab:

Inke jawabaat hum baar baar de chuke hain, ab ek faisla kun jawab arz karte hain aur wo ye ke humare dalail ye riwayaat nahin balki humari asal daleel to Imame Aazam, Abu Hanifa radiallaho ta'ala anho farman hai, hum ye aayaat aur ahadees masail ki tayeed ke liye pesh karte hain, ahadees ya aayat Imam Abu Hanifa ki dalelein hain, unki ahadees ki ye asnaad nahin balki unki asnaad bahut mukhtasar aur khari hain, unki ahadees mein bahut kam aur siqah raawi hote hain, Imam Abu Hanifa ka zamana khairul quroon mein hai aur raawi kam hain lihaza zayeef ka sawal hi paida nahin hota, ye to tumhare liye zayeef hain ke ye tumhari daleelein hain, tadlees aur zayeef waghaira beemariya to baad mein lagi hain, tumhara zamana Huzoor alaihissalam se bahut door hai tumhari asnaad bahut lambi hai jis mein bahut se kamzor raawi hain to ye tumhare liye qiyamat hai humare liye kuchh khatra nahin baaqi jawabaat wo hain jo hum pehle abwaab mein kai baar de chuke hain

Aitraz:

Hazrate Ali ke baare mein riwayat hai ke junge siffeen ke mauqe par aap qunoote nazila padhte the

Jawab:

Ye daleel to wahabiya ke khud khilaf hai lekin wahabiya samjhe bina daleel pesh karte hain, is mein jung ke waqt padhne ka zikr hai, aam haalat mein padhna ka zikr kahan hai? humari guftagu saari aam haalat mein padhne ke baare mein hain, kisi ek marfoo riwayat se saabit kar do ke aam haalat mein qunoote nazila padhne ka hukm aaya ho, pesh na kar sakoge, Ab raha ye ke jung ki haalat mein kyun padhte the to sahaba mein is par ikhtelaf raha hai aur baaz ise bilkul mansookh wa bidd'at jaante hain aur baaz jung ke waqt padhne ko jaaiz jaante hain, humare fuqaha ne bhi likha hai ke ab bhi haalate jung mein qunoote nazila padhna jaaiz hai, agarche behtar nahin lekij humesha padhna kisi sahabi ka qaul nahin

Witr mein humesha qunoot padhna

Witr mein humesha qunoot padhna sunnat hai lekin wahabi ghair muqallideen sirf ramazan mein 15 din qunoot padhte hain aur aadhi adhoori baatein bata kar apne mauqif ko saabit karne ki koshish karte hain,

humare amal par ahadees mulahiza farmayein:

Hadees 1,2:

Imam Muhammad ne Aakhir mein aur Hafiz Ibne Khusro Muhaddis ne Imam Abu Hanifa se unhone Hazrate Hammad se unhone Ibrahim Nakhai se unhone Hazrate Abdullah bin Mas'ood se se riwayat ki ke aap witro mein tamam saal ruku se pehle dua -e- qunoot padhte the

Hadees 3,4:

Darqutni aur Bayhaqi ne Hazrate Suwaid se riwayat ki ke wo farmate hain ke maine Hazrate Abu Bakr Siddique, Umar Faruque, Usmane Ghani, Aliyye Murtaza sab hazraat se suna ke wo farmate the ke Huzoor alaihissalam witr ki aakhiri rakat mein dua -e- qunoot padhte the aur tamam sahaba bhi yahi karte the

Aisi aur bhi ahadees hain jin mein kahin bhi iska zikr nahin ke Huzoor alaihissalam ne ya sahaba ne sirf aakhiri nisf ramazan mein dua -e- qunoot padhi balki Hazrate Abdullah bin Mas'ood se sarahatan manqool hai ke aap saara saal dua -e- qunoot padhte the, maloom hua ke saara saal ruku se pehle dua -e- qunoot padhna Huzoor alaihissalam ki bhi sunnat hai aur sahaba -e- kiraam ki bhi

Humara ailan!

Hum tamam dunya ke wahabiyo ko ailan karte hain ke koi hadeese marfoo Sahih Muslim, Bukhari ki aisi hadees pesh karo jis mein 15 din dua -e- qunoot ka hukm ho, aage pichhe padhne ki mumanat ho, qiyamat tak na la sakoge lihaza apne maujuda amal se tauba karo aur humesha dua -e- qunoot padha karo

Nawaa'n baab

Attahiyyat mein baithne ki kaifyat

Mard ke liye sunnat ye hai ke dono attahiyyat mein dahira pair khada kar ke baayan paaon bichha kar baithe aur aurat dono paaon dahini taraf baahar nikaal de aur zameen par baithe, wahabi ghair muqallideen pehli attahiyyat mein to mardo ki tarah baithte hain magar dusri mein aurato ki tarah, ye sunnat ke khilaf hai aur bahut bura hai, hum iski do faslein karte hain

Pehli fasl

Attahiyyat mein pehli ho ya dusri mard apna dahina paaon khada kare aur baayein paaon ko bichha kar baith jaaye, is par bahut si ahadees hain, bataure numoona chand pesh ki jaati hain:

Hadees 1:

Muslim Shareef mein Hazrate Aaisha radiallaho ta'ala anha se ek taweel riwayat hai jis ke aakhir mein hai ke Huzoor alaihissalam namaz mein apna baayan paaon shareef bichhate the aur dahina paaon khada farmate the

Hadees 2-3:

Bukhari wa Nasai ne Hazrate Abdullah bin Umar radiallaho ta'ala anhuma se riwayat ki hai ke Sunnat ye hai ke tu apna dahina paaon khada kare aur baayan paaon bichhaye, Nasai mein ye zaaid hai ke dahine paaon ki ungliya qibla ki taraf kare

Hadees 4-7:

Bukhari, Malik, Abu Dawood, Nasai ne Sayyiduna Abdullah bin Abdullah bin Umar se riwayat ki ke wo apne walid Abdullah bin Umar ko dekhte the ke aap namaz mein chaar zaanu baithte the, farmate hain ke ek din main bhi aise hi baitha, us waqt main nau umr tha to mujhe Hazrate Abdullah ne isse mana farmaya aur kaha ke paaon bichhao maine kaha ke aap to ye karte hain yaani chaar zaanu baitha karte hain to farmaya ke mere pair mere jism ka bojh nahin utha sakte (yaani mazoori hai)

Is par 18 ahadees naqal karne ke baad Allama Mufti

Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke in ahadees se maloom hua ke mard attahiyyat mein daayein paaon ko khada kar ke baayein paaon ko bichhaye aur zameen par sureen rakh kar baithna aql wa naql sab ke khilaf hai

Dusri Fasl: Aitrazaat ke jawabaat

Is par aitraz mein ghair muqallideen jo bhi riwayatein laate hain wo khud unke khilaf hain ke sarahat ke saath unke amal ka zikr kisi hadees mein nahin milta balki taaruz paida hota hai aur hanafiyo ko zayeef ka mantar padhane se koi faida nahin kyunki humare paas kai ahadees hain aur agar sab zayeef ho'n to bhi mil kar qawi ho jaati hain aur asal hum arz kar chuke ke inse istedlal farmana Imame Aazam, Abu Hanifa ka kaafi hai aur hum inhein tayeed mein pesh karte hain, hum Allah Ta'ala ke is hukm par amal karne waale hain ke "Allah ki itaa'at karo aur rasool ki aur apne mein se amr waalo (mujtahideene ummat) ki"

Duswa Baab

Khatme Quran par raushni karna

Aam musalmano ka humesha dastoor raha hai ke sawaab aur raushni -e- qabr haasil karne ke liye yun to humesha hi magar ramazan shareef ya shabe qadr aur khatme Quran ke din khusoosiyat se masjido mein chiragha'n yaani dhoom dhaam se raushni karte hain, masjido ko khoob aarasta karte hain, wahabiyo ki masjidein be raunaq be noor rehti hain unhein masjido ko raunaq karne ki taufiq nahin milti, wahabi is par fatwa lagate hain ke ye bidd'at hai aur musalmano ko bidd'ati balki mushrik tak kehte hain, pehli fasl mein is ka suboot aur dusri mein aitrazaat ke jawabaat hain

Pehli fasl: Raushni ka suboot

Allah ta'ala farmata hai:

> "Allah ki masjido ko wo log aabad karte hain jo Allah Ta'ala aur qiyamat par imaan rakhte hain"

Mufassireene kiraam farmate hain ke masjido mein namaz ki jama'at qaaim karna, wahan safai rakhna, umda chataiya farsh waghaira bichhana wahan raushni chiragha'n waghaira karna sab masjid ki aabadi mein dakhil hai

Tafseere Roohul Bayaan mein hai ke Hazrate Suleman alaihissalam masjide Baitul Muqaddas par itni raushni farmate the ke uski raushni mein meelo door tak auratein charkha kaat leti thi, mazkoora aayat se maloom hua ke masjido mein chiragha'n karna imaan ki alamat hai to zaahir hai ke masjido ko be raunaq be noor rakhna kafiro ki nishani

Ibne Maaja ne Hazrate Abu Sayeed Khudri se riwayat ki ke wo farmate hain ke jis ne pehle masjido mein chiragh jalaye wo Tameem Daari sahabi hain
Isse maloom hua ke masjid mein raushni karna sahabi ki sunnat hai
Khayaal rahe ke Huzoor alaihissalam ke zamane mein aam chiragh ka riwaaj na tha ba waqte jama'at khajoor ki lakdiya jala kar raushni kar li jaati thi, Hazrate Tameem Daari ne wahan chiragha'n kiya

Abu Dawood mein Hazrate Aaisha radiallaho ta'ala anha se marwi hai ke unhone arz kiya ke ya RasoolAllah humein masjide Baitul Muqaddas ke mutalliq hukm dein to Huzoor alaihissalam ne farmaya ke tum us masjid mein jaao aur wahan namaz padho, us zamane mein shehro mein jung thi to farmaya ke agar tum wahan na pahunch sako aur namaz na padh sako to wahan tel bhej do ke wahan ki qindeelo mein jalaya jaaye

Is hadees se maloom hua ke Baitul Muqaddas ki masjid mein safar kar ke jaana sunnat hai, Humare Nabi ne wahan tamam ambiya ko namaz padhai, khud Huzoor alaihissalam aur saare paighambar wahan namaz padhne pahunche, dusre ye ke Baitul Muqaddas mein bahut qindeelein raushan ki jaati thi, aur ye maloom hua ke masjido ko raushan karne ka sawaab wahan namaz padhne jaisa hai yaani aala darje ki ibadat aur kaare sawaab hai aur ye bhi maloom hua ke masjido ko raushan karne ke liye door se tel bhejna sahaba ki sunnat hai

Imam Rafai Muhaddis ne Hazrate Muaaz bin Jabal se riwayat ki ke Huzoor alaihissalam ne farmaya ke jo Allah Ta'ala ke liye masjid banayega Allah Ta'ala uske liye jannat mein ghar banayega aur jo masjid mein qindeel jalayega us par sattar hazaar firishte dua -e-rahmat karenge jab tak ke ye chiragh bujh na jaaye
Maloom hau ke masjido ko raushan karna sattar hazaar firishto ki dua lene ka zariya hai

Is par aur bhi bahut si riwayatein hain jinse koi shak baaqi nahin reh jaata ke ye ek sawaab ka kaam hai

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Masjido mein chiragha'n karna fuzool kharchi wa israaf hai aur isse Qurane kareem ne mana farmaya hai

Jawab:

Ise fuzool kharchi kehna ghalat hai, Fuzool kharchi use kehte hain jis kharch mein deeni wa dunyawi nafa na ho, masjid ke chiragha'n mein masjid ki zeenat hai jo ibadat aur baaise sawaab hai

Aitraz:

Jab raushni ke liye ek chiragh kaafi hai to baaqi chiragh fuzool kharchi hai

Jawab:

Jab ek kurta aur pajama pehenne se sitr poshi ho jaati hai to phir baaqi coat uchkan waghaira pehenna fuzool kharchi aur haraam hona chahiye, jab saste mote kapde se sitr poshi ho sakti hai to achha kapda pehenna haraam hona chahiye aur jab ghar mein ek chiragh se rasuhni ho jaati hai to phir sadahaa rupay kharch kar ke bijli fitting karwana fuzool kharchi hona chahiye, jab third hand gaadi se bhi rasta tay ho jaata hai to new balki second hand lena bhi fuzool kharchi hona chahiye, janab ek diye se to raushni haasil hoti hai lekin

zyada chiragho se zyada raushmi aur masjid ki zeenat wa raunaq hai aur ye bhi ibadat hai

Aitraz:

Huzoor alaihissalam ne farmaya ke mujhe masjido ko sajane ka hukm nahin diya gaya, Hazrate Ibne Abbas ne farmaya ke tum yahoodo nasara ki tarah masjido ko aarasta karoge"

Jawab:

Is riwayat ka wo matlab nahin jo aapne samajh liya, yahan najaiz qism ki sajawat muraad hai isiliye yahoodo nasara ki misaal di gai ke wo tasweer waghaira lagaya karte hain, Hadees mein hi ise imaan ki alamat bhi kaha gaya hai lihaza aapka iska mutlaqan sajawat ke mana hone par mahmool karna batil hai

Is par aur bhi aitrazaat kiye jaate hain lekin koi bhi mazboot nahin, in ka ek purana sabaq ye hai ke jo kaam Huzoor alaihissalam ke zamane mein nahin hua wo jaaiz nahin to iski tafseel hum bidd'at ke bayaan mein kar aaye hain, ye mahaz inki ghalat fahmi hai warna hukme shara waazeh hai

Gyarahwa Baab

Shabeena padhna jaaiz hai

Humesha se saaleh musalmano ka dastoor hai ke ramazan mein shabina karte hain, kabhi ek raat mein kabhi do raato mein aur kabhi teen mein mukammal Quran shareed taraweeh mein khatm karte hain, baaz buzurgo se manqool hai ke wo ramazan ke ilawa bhi ek din mein Quran mukammal kar liya karte the, ye sab kuchh jaaiz aur sawaab hai basharte ke itni jaldi na padhe ke huroof sahih se ada na ho
Ghair muqallideen wahabi ise bila daleel haraam kehte hain aur raat bhar cinema dekhne waale ko bura nahin kehte magar poori raat Quran padhne waalo par laan taan karte hain

Pehli fasl: Shabeena ka suboot

Ek shab mein Quran khatm karna baaise sawaab hai, iska suboot Qurano hadees balki khud wahabiyo ki kitabo se saabit hai, dalail mulahiza kijiye:

(1) Quran farmata hai:

> Aye chadar odhne waale mahboob raat bhar qiyaam farmao siwa kuchh raat ke aadhi raat ya

usse kuchh kam karo ya us par kuchh badhao aur Quran thhehar thhehar kar padho

Is aayat mein Huzoor alaihissalam ko raat bhar namaz padhne ka hukm diya aur shuru islam mein raat bhar ibadat karna farz tha, kuchh thoda hissa aaram ke liye rakha gaya tha, phir ek saal ke baad ye farziyat mansookh ho gai magar istehbab ab bhi baaqi hai ab jo shakhs shabeena mein poori raat jaage bahut kam soye wo is aayat par aamil hai lekin chahiye ke shabeena wo padhe jo Quran sahih se padh sake jaisa ke tarteel ke hukm se maloom ho raha hai

(2) Bukhari wa Muslim ne Hazrate Abdullah bin Abbas se ek taweel hadees riwayat ki jis mein namaze khusoof ka zikr hai, iske baaz alfaaz ye hain:
Huzoor alaihissalam ne namaz mein bahut daraaz qiyaam farmaya taqreeban surah -e- baqarah ki ba qadr"
Maloom hua ke Huzoor alaihissalam ne grahan ki namaz mein dhaai paare ki qira'at ki, shabeena mein har rakat mein dedh paara aata hai, jab ek rakat mein dhaai paara padhna saabit hai to dedh paara padhna ba darje aula jaaiz hai

(3) Abu Dawood ne Hazrate Huzaifa se Huzoor alaihissalam ki namaze tahajjud ke mutalliq ek taweel

hadees naqal farmai jis ke alfaaz ye hain:
"Huzoor alaihissalam ne namaze tahajjud mein chaar rakat padhi jis mein suratul baqarah, aale imran, nisa, maaida aur anaam padhi"
Dekho Huzoor alaihissalam ne 4 rakat mein taqreeban 8 paare padhe yaani har rakat mein 2 paare, shabeena mein har rakat mein itni qira'at nahin hoti, dedh paara har rakat mein hota hai to ye haraam kyun hoga?

Is par mazeed kai dalail Allama Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala ne bayaan kiye hain phir wahabiyo ki kitabo mein bhi jab wo apne buzurgo ke fazail likhte hain to likhte hain ke wo itni der mein Quran mukammal kar liya karte the maslan Arwaahe Salasa naami kitab mein Maulvi Ismail ke baare mein likha hai wo asr se maghrib ke darmiyan Quran mukammal kar liya karte the, ab wahabiyo se sawal hai ke Imame Aazam Abu Hanifa ko isliye bura kehte hain aur laan taan karte hain ke aap ramazan mein rozana din mein ek Quran aur shab mein ek Quran khatm kar liya karte the to batao ke ab Maulvi Ismail par kya hukm lagega? kya ye bhi laan taan kiya jayega ya nahin ke asr se maghrib ke darmiyan hi ek Quran khatm karta tha ya phir tumhara imam jo kare wo sab mubaah hai, jawab do

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Allah ta'ala farmata hai ke Quran thhehar thhehar kar padho aur zaahir hai ke shabina mein tez padha jaata hai to ye jaaiz nahin

Jawab:

Is aitraz ke do jawab hain, ek ye ke tumhare mazhab ke baani Maulvi Ismail asr se maghrib ke darmiyan Quran mukammal kar liya karte the, ab batao wo thhehar thhehar kar padhte the ya yamaloona tamaloon wo haraam ke murtakib the ya nahin? Hazrate Dawood alaihissalam bahut jald saari Zuboor padh lete the, Hazrate Usmane Ghani, Hazrate Tameem Daari, Abdullah ibne Zubair waghairahum akabir sahaba ne ek rakat mein saara Quran padha hai, khud Huzoor alaihissalam ne ek rakat mein do paare aur khauf ki namaz mein dhaai paare padhe hain to kya ye aitraz in hastiyo par bhi jaari hoga? agar nahin to kyun? Dusra jawab ye hai ke baaz ko Allah ne aisi quwwate lisani bakhshi hai ke wo tez padh kar bhi saaf padh sakte hain, baaz mein ye salahiyat nahin, shabeena sirf pehli qism ke huffaz padhein dusri qism ke huffaz hargiz na padhein, is aayate kareema ka ye mansha hai, aayate kareema apni jagah haq hai aur in

buzurgo ka jo amal humne bayaan kiya ye bhi apni jagah haq hain

Aitraz:

Huzoor alaihissalam ne farmaya ke beshak jo teen din se pehle mein Quran padhega wo ise na samjhega

Jawab:

Iske chand jawab hain, ek to ye ke ye riwayat tumhare bhi khilaf hai ke teen din ke shabeene ko bhi tum haraam kehte ho jabki is mein ijazat mil gai, dusra ye ke tumhare Maulvi Ismail asr se maghrib ke darmiyan Quran mukammal kar liya karte the to wo bhi is zadd mein aa gaye, ab koi safai pesh karo, jo tumhara jawab hai wahi humara
Teesre ye ke Huzoor alaihissalam ne is hadees mein aam logon ko farmaya ke alal umoom huffaz agar ek ya do din mein padhenge to samajh na sakenge magar baaz bande jo is par qadir hain wo isse alag hain jaise Hazrate Usman waghairahum sahaba ek rakat mein Quran mukammal kar liya karte the, is hadees ki sharah mein Mirqaat aur Lam'aat mein hai ke baaz buzurg ek din mein teen Quran mukammal kar liya karte the, baaz aath aur ek buzurg ne sattar hazaar Quran mukammal liye, inhone hi ek baar hajre aswad choom kar kaabe ke darwaze tak aate aate ek Quran khatm kar liya aur logon ne harf ba harf suna!

Haq ye hai ke hukm mukhtalif logon ke lihaaz se mukhtalif hai
Iske ilawa jitne aitrazaat hain unke jawabaat mazkoora jawab mein hi mil jaata hai

Barahwa Baab

Bawaqte jama'at sunnate fajr padhna

Fiqhi mas'ala ye hai ke fajr ke waqt jama'at ho rahi ho aur kisi ne sunnat na padhi ho ke usi waqt masjid mein aaya to jama'at se alag khade ho kar sunnat padh le basharte ke jama'at mil jaane ki qawi ummeed ho agarche attahiyyat hi sahi, yaani attahiyyat milne ki ummeed ho to bhi sunnat padh le uske baad jama'at mein shamil ho lekin wahabi deobandi iske sakht khilaf hain aur is mas'ale ki wajah se Imame Aazam, Abu Hanifa par laan taan karte hain aur kehte hain ke aise mauqe par sunnate fajr chhod de aur jama'at mein shamil ho, is ke bayaan par hum do faslein karte hain

Pehli fasl: Dalail

(1) Tahawi shareef ne Hazrate Abdullah ibne Abi Moosa Ash'ari se riwayat ki ke wo apne walid Hazrate Abu Moosa Ash'ari se riwayat karte hain, jab unhein

sayeed ibne aas ne bulaya usne Hazrate Abu Moosa, Hazrate Huzaifa aur Abdullah ibne Masood ko bulaya namaze fajr padhne se pehle ye Hazrate Sayeed ibne Aas ke paas se wapas hue halanki fajr ki takbeer ho chuki thi, Hazrate Ibne Masood ek masjid ke sutoon ke paas baith gaye, phir wahan do rakatein padhi phir namaz mein shamil hue

Dekho Hazrate Abdullah ibne Masood ne jo ke faqeeh sahabi hain Hazrate Abu Moosa Ash'ari aur Hazrate Huzaifa ki maujoodgi mein jama'ate fajr hote hue sunnate fajr padhi phir jama'at mein shamil hue aur is par na to in dono sahabiyo ne kuchh aitraz kiya na kisi aur namazi ne, maloom hua ke tamam sahaba ka aam tariqa yahi tha ke bawaqte jama'ate fajr sunnate fajr padhte phir jama'at mein shamil hote the aur sahaba - e- kiraam baghair Huzoor alaihissalam ke hukm ke aisa na kar sakte the gharze ke ye feil sunnate sahaba hai

(2) Tahawi shareef mein Hazrate Muhammad ibne Kaab se riwayat ki farmate hain ke Hazrate Ibne Umar apne ghar se nikle idhar namaze subh ki takbeer hui to aap masjid mein aane se pehle hi do sunnate padhi halanki aap raste mein the phir masjid mein aaye aur logon ke saath namaz padh
Tahawi shareef mein kai ahadees hain jin mein iska waazeh suboot maujood hai

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Tahawi shareef mein Hazrate Abu Huraira se marwi hai ke Huzoor alaihissalam ne farmaya Huzoor alaihissalam ne farmaya ke jab namaz ki takbeer kahi jaaye to farz ke siwa koi namaz nahin
Is hadees se saabit hua ke fajr ki takbeer ho jaane par sunnatein padhna, is hadees ke sareeh khilaf hai

Jawab:

Iske chand jawab hain, ek ye ke ye hadees tumhare bhi khilaf hai kyunki tum bhi kehte ho ke fajr ki takbeer ho jaane par agar ghar mein ya masjid ke ilawa dusri jagah sunnatein padh le, agar wo jagah masjid ke bilkul muttasil ho jahan tak imam ki qira'at aawaz ja rahi ho aur jama'at wahan se nazar aa rahi ho to jo tum jawab doge wahi humara jawab hai
Dusre ye ke agar koi takbeer se pehle namaz shuru kar chuka tha aur phir takbeer hui to namaz todne ko tum bhi jaaiz nahin kehte ke ye namaz poori kar ke jama'at mein shareek ho halanki is hadees mein kuchh tafseel nahin lihaza ye hadees goya mujmal hai jis par baghair tafseel amal karna namumkin hai
Teesre ye ke ye hadees marfoo sahih nahin, sahih ye hai ke Hazrate Abu Huraira ka apna farman hai jaisa

ke isi jagah Tahawi shareef ne bahut tehqeeq se bayaan farmaya aur hum saabit kar chuke hain ke fuqaha sahaba sunnate fajr padh kar jama'at mein shamil hua karte the lihaza unka amal aur qaul Hazrate Abu Huraira ke qaul par tarjeeh payega

Chautha ye ke is hadees par har shakhs amal nahin kar sakta kyunki sahibe tarteeb ki agar isha ki qaza hai aur jama'ate fajr qaaim ho gai to awwalan isha qaza kare warna tarteeb ke khilaf hoga

Panchwa ye ke agar ye hadees marfoo sahih ho to iske maana ye honge ke takbeere fajr ke waqt jama'at ki jagah yaani saf se muttasil sunnate fajr na padhe balki masjid ke goshe mein jama'at se alahida padhe taaki mazkoora baala kharabiya laazim na aayein, hanafi ye kehte hain ke jama'at se muttasil sunnate fajr hargiz na padhe

Chhate ye ke ye hadees Bayhaqi shareef mein is tarah marwi hai:

"Jab namaz ki takbeer kahi jaaye to siwaye farz koi namaz jaaiz nahin, bajuz sunnate fajr ke"

Is soorat mein aapka aitraz jad se kat gaya, Bayhaqi ki ye riwayat agar zayeef bhi ho to bhi amale sahaba ki wajah se qawi ho jayegi, amale sahaba pehli fasl mein arz kar chuke

Saatwein ye ke aapki pesh karda hadees ke ye maana hain ke jab farz ki takbeer ho jaaye to koi nafal padhna jaaiz nahin ke farz ho rahi hai aur idhar banda nafal

mein mashghool hai, Sunnate fajr nafal nahin balki moakkad sunnat hai, taaweel isliye hai taaki ahadees mein taaruz na rahe

Iske ilawa jin riwayato mein ye hai ke Huzoor alaihissalam ne sunnate fajr ko sarahat ke saath mana farmaya to wahan isliye mana kiya gaya hai ke wo saf mein padh rahe the

Terahwa Baab

Namazein jama karna mana hai

Har musalman par laazim hai ke har namaz us ke waqt mein padhe, muqeem ho ya musafir, beemaar ho ya tandrust magar ghair muqallideen wahabi bahaalate safar zuhar wa asr ko aur maghrib aur isha ko jama kar ke padhte hain yaani asr ke waqt mein zuhar wa asr mila kar padhte hain aur isha ke waqt maghrib wa isha mila kar padhte hain inka ye amal Quran shareef ke bhi khilaf hai, aur ahadeese sahiha ki bhi mukhalif, hum is baab ki bhi do faslein karte hain

Pehli fasl: Namazein jama karna mana hai

(1) Allah Ta'ala ne namaz ke awqaat ke baare mein farmaya:
"Musalmano par namaz farz hai apne waqt mein"

Is aayat se maloom hua ke jaise namaz farz hai waise hi har namaz ka apne waqt mein padhna bhi farz hai, jaise namaz ka taarik gunahgar hai, aise hi bila uzr namaz ko be waqt padhne waala bhi mujrim hai, is aayat mein muqeem wa musafir ka koi farq nahin, har momin ko ye hukm hai koi ho

(2) Allah Ta'ala farmata hai:

> "Kharabi hai un namaziyo ke liye jo apni namazo mein susti karte hain"

Is aayat mein namaz susti se padhne waalo par itaab hai, bila uzr waqt guzaar kar namaz padhna bhi susti mein dakhil hai, balki awwal darje ki susti hai

(3) Allah Ta'ala farmata hai:

> "Namaz qaaim karo zakat do aur ruku karne waalo ke saath ruku karo"

Qurane kareem ne kahin namaz "padhne" ka hukm nahin diya balki har jagah namaz "qaaim" karne ka hukm diya hai, namaz qaaim karna ye hai ke humesha namaz padhe, waqt par padhe, namaz ka waqt guzaar kar padhna namaz qaaim karne ke khilaf hai

Hadees:

Bukhari wa Muslim ne Hazrate Abdullah ibne Mas'ood se riwayat ki:
farmate hain ke maine Nabi alaihissalam se puchha ke

kaun sa amal sab se achha hai? farmaya waqt par namaz padhni, maine kaha phir kaunsa? farmaya maa baap ki khidmat, maine arz kiya phir kaunsa amal? farmaya Allah ki raah mein jihad, farmate hain ke Huzoor alaihissalam ne mujhe ye baatein farmai agar zyada puchhta to zyada batate

Hadees:

Huzoor alaihissalam farmate hain ke Rab ne paanch namazein farz ki, jo musalman in ka achhi tarah wuzu kare aur inhein in ke waqt par ada kare aur in ma ruku aur huzoore qalbi poora kare to uske mutalliq Allah ke karam par waada hai ke use bakhsh de

Hadees:

Tirmizi shareef ne Hazrate Ali se riwayat ki:
Beshak Nabi alaihissalam ne farmaya aye Ali, teen cheezo mein der mat lagao, namaz jab aa jaaye aur janaza jab maujood ho, ladki jab tum us ka kufu paao

Hadees:

Ahmad, Tirmizi, Abu Dawood ne Hazrate Umme Farwa se riwayat ki:
Farmati hain ke Huzoor alaihissalam se daryaft kiya gaya ke kaunsa amal afzal hai farmaya namaz padhna us ke awwal waqt mustahab mein
Is qism ki ahadees beshumar hain jin mein namaz ko

waqt mein ada karne ki takeed farmai gai hai, der se aur waqte makrooh mein namaz padhne par itaab farmaya, ise munafiqo ka amal qarar diya gaya, afsos hai in wahabi ghair muqallideen par jo ghar se do meel ja kar safar ka bahana bana kar namaz nahin padhte, na koi majboori hoti hai na koi uzr sirf nafs ka dhoka hai, khana waqt par khayein aur dunya ke har kaam bahut sambhaal kar karein magar namazein bigaadein jo islam ka pehla fareeza hai, musalmano ko chahiye ke in ki sohbat se bachein aur safar wa hazar mein waqt par namaz padhein

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Bukhari mein Hazrate Abdullah bin Abbas se hai ke Huzoor alaihissalam safar mein zuhar wa asr jama farma lete aur maghrib wa isha ko jama. farma lete
Ye riwayat hi wahabiyo ki sab se qawi daleel hai

Jawab:

Iske chand jawab hain, baghaur mulahiza farmayein:
Ek ye ke Abu Dawood aur Tahawi shareef ne riwayat kiya hai ke Huzoor alaihissalam Madina mein baghair khauf aur safar ki haalat mein bhi namazo ko aise jama farma lete to ab aye wahabiyo tum ye batao ke tum sirf

safar mein hi aisa kyun karte ho? tumhein to chahiye ke humesha aisa karo lekin kya baaz ahadees par imaan rakhte ho baaz ka inkar karte ho?

Dusra ye ke aapki pesh karda Bukhari ki riwayat mein hai ke aapne namazein jama farmai lekin kis tarah is ki tafseel nahin yaani zuhar ko asr ke waqt padha ya asr ko zuhar ke waqt padha, aise hi isha aur maghrib mein to ye hadees mujmal hai aur mujmal hadees bila tafseel ke qabile amal nahin hoti

Teesra ye ke Huzoor alaihissalam ka in ko jama farmana uzre safar ki wajah se tha ke zaroorat mein bahut si mamnuaat mubah ho jaati hain aur jama bhi sirf sooratan tha haqeeqatan na tha yaani Huzoor alaihissalam ne zuhar ko asr ke waqt nahin ada farmaya balki zuhar ko aakhiri waqt mein ada kiya aur asr ko uske pehle waqt mein ada farmaya, bazahir ye maloom hua ke Huzoor alaihissalam ne dono namazein ek waqt mein ada farmai lekin haqeeqat mein wo dono namazein apne apne waqt par ada hui, yahi maana hai jo Quran ke khilaf nahin aur aise jama karna bilkul jaaiz hai aur yahi humara mazhab hai

Hazrate Abdullah ibne Abbas se jo Abu Dawood mein hai ke Huzoor alaihissalam Madina mein saat aath namazein jama farma lete to usse saat aath waqt ki

namaz nahin balki itni rakatein hain, ye jama sooratan thi isiliye bila safar wa khauf bhi jaaiz thi, aisa Huzoor alaihissalam ne bayaane jawaaz ke liye kiya, hadees samajhne ke liye sharai aql aur hadees waale mahboob alaihissalam se rishta -e- ghulami chahiye jis se wahabi be behra hain

Is maana ki tayeed

Namazein jama karne ke jo maana humne bayaan kiye uski tayeed bahut si ahadees se hoti hai, jin mein se chand yahan pesh ki jaati hain

Hadees 1:

Tabrani ne Abdullah bin Mas'ood se riwayat ki, Beshak Nabi alaihissalam maghrib isha is tarah jama farmate the ke maghrib ko aakhir waqt mein ada farmate aur isha ko uske pehle waqt mein

Hadees 2:

Bukhari mein Hazrate Saalim se ek taweel riwayat hai jiske kuchh alfaaz ye hain ke Abdullah bin Umar bhi Huzoor alaihissalam ka sa amal karte the, jab safar mein jaldi hoti to maghrib ki takbeer kehte aur teen rakat padhte phir salam pherte phir thodi der thheherte phir isha ki takbeer farmate aur do rakat isha ki padhte

Hadees 3:

Nasai mein Hazrate Naafe se hai ke farmate hain ke hum makka muazzama se Hazrate Ibne Umar ke saath aaye, jab ye raat hui to aap chalte rahe yahan tak ke shaam ho gai, hum samjhe ke Hazrate Abdullah namaz bhool gaye, humne unse kaha ke namaz padh lijiye magar aap chalte hi rahe yahan tak ke shafaq doobne ke qareeb ho gaya to utre aur maghrib padhi phir shafaq ghayab ho gaya to isha padhi phir humari taraf mutawajjeh hue aur farmaya ke hum Huzoor alaihissalam ke saath bhi aisa hi karte the jab safar mein jaldi hoti

Is tarah ki kai ahadees hain jin mein sarahat ke saath sooratan jama karne ka bayaan hai na ke haqeeqat mein qaza kar dene ka lihaza ahnaaf ki taujeeh bilkul durust hai aur wahabiyo ki taujeeh ghalat hai, humari taujeeh ki tayeed Quran ki aayato se bhi ho rahi hai aur ahadees se bhi

Aye wahabiyo! Agar tum ise haqeeqatan jama karna maante ho to Abu Dawood ki riwayat jo Hazrate Ibne Abbas se hai uske mutabiq saat aath namazo ko bila khauf wa safar aise hi jama kar liya karo, Agar tum is hadees mein jama ko soori maante ho to phir ek jagah haqeeqi kyun maante ho?

Aise aur bhi aitrazaat kiye jaate hain lekin un riwayato ka wahi maana hai jo humne bayaan kiya

Chaudahwa Baab

Safar ka fasila teen din ki raah

Shariate Islamiya mein musafir ko rukhsat di gai hai ke chaar farz ke bajaye do padhe lekin ye wahabiyo ne apne nafs ki pairwi mein safar ko itna aam kar diya ke ghar se khet dekhne gaye to musafir ho gaye, ek aadh meel shehar se baahar ghoomne phirne nikle to musafir ban gaye aur namaz mein kami kar di, shar'an musafir hone ke liye musafat teen din ki raah hai ke jab insan apne watan se teen din ki musafat ka irada kar ke nikle to wo musafir hai, ye teen din ki raah aam achhe raste mein taqreeban sattawan meel angrezi ke bante hain, har manzil unnees meel ki aur teen manzilein sattawan meel hue aur reteela ya pahadi rasta isse kam banega gharze ke teen din ki raah ka aitbar hai

Hajiyo ko hidayat

Aaj kal haramain tayyibain mein najdiyo ki hukumat hai, najdi imam hajj ke zamane mein makka se mina wa arafat mein aa kar qasr yaani aadhi namaz ada karta hai halanki mina ka fasila makka se sirf teen meel ka hai aur arafat ka fasila nau meel, hanafi mazhab ki roo se wo imam qasr nahin kar sakta isliye hanafi log uske pichhe hargiz namaz na padhein warna namaz na hogi

Shafai ya Hambali imam ko aise mauqe par chahiye ke zilhijja ki aatg tarikh ko makka muazzama se 57 meel door nikal jaaye phir wapas aate hue mina wa arafat mein qasr padhe taaki uske pichhe hanafiyo ki namaz bhi durust ho jaaye

Pehli fasl: Musafate safar teen din ka suboot

Hadees 1:

Bukhari shareef ne Hazrate Abdullah bin Umar se riwayat ki ke Huzoor alaihissalam ne farmaya ke aurat teen din ki musafat ka safar baghair qareebi rishtedar ke na kare
Is hadees se maloom hua ke aurat ko akele safar karna haraam hai, isi safar ko muddat Huzoor alaihissalam ne teen din farmai lihaza maloom hua ke safar ki musafat yahi hai

Hadees 2:

Muslim ne Hazrate Ali se riwayat ki ke "Huzoor alaihissalam ne musafir ke liye mozo par masah ki muddat teen din teen raatein muqarrar farmai aur muqeem ke liye ek din ek raat"

Is par 20 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain

ke agar thodi doori ko hi safar samjha jaaye to chahiye ke aurat bina mahram ke thodi door bhi na jaaye ke safar uske liye haraam hoga lihaza maloom hua ke sharai safar ki ek muddat muqarrar hai aur aql bhi yahi chahti hai aur agar teen din se kam safar ko sharai safar qarar diya jaaye to ye mashkook hai jabki namaz yaqeeni farz hai lihaza teen din ke safar par hi namaz qasr karna durust hai

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Hazrate Anas se riwayat hai ke Huzoor alaihissalam ne Madina mein zuhar ki chaar rakatein padhi aur zulhalifa mein asr do rakatein ada farmai jabki zulhalifa sirf 3 meel door hai madina se

Jawab:

Is hadees mein sirf zulhalifa tak jaane ka zikr nahin hai balki yahan Huzoor alaihissalam ke Hujjatul wadaa ka waqiya bayaan ho raha hai ke sarkar ba irada hajj madina se rawana hue aur zulhalifa par pahunch kar asr ada farmai, is mein ye nahin ke aap humesha aisa karte the, is hadees ki tafseer wo hadees hai jo Muatta Imam Malik aur Muatta Imam Muhammad mein Hazrate Naafe se riwayat hai ke "Hazrate Abdullah bin

Umar jab hajj ya umra ke rawana hote to zulhalifa par aa kar qasr namaz padhte"
Is hadees se humara mauqif saabit hua ke aabadi se baahar nikalne par sharai musafir qasr karega

Aitraz:

Hadees mein ek raat aur ek din ke safar ka bhi zikr hai to maloom hua ke ek din mein bhi safar hoga

Jawab:

Iske do jawab hain, ek to ye ke ye hadees tumhare bhi khilaf hai ke tum to ek do meel ko bhi safar kehte ho jabki is hadees mein ek din e
Dusra ye ke hum Bukhari se teen din waali hadees pesh kar chuke to ab do riwayatein ho gai, ek din waali aur teen din waali, agar ek din waali pehle ki hai aur teen din waali baad ki to ek din waali mansookh ho gai aur agar teen din waali pehle ki hai aur ek din waali baad ki to bhi jab ek din ka safar hua to teen din ka bhi safar hoga yaani teen din waali ba har haal qabile amal hai jabki ek din waali mashkook isliye teen din hi durust hai aur isi par amal chahiye

Aitraz:

Aaj kal motor gaadi se ye safar jaldi tay ho jaata hai to phir ye teen din ki muddat kaise poori hogi?

Jawab:

Ye aitraz bilkul laghw (faltu) hai, ek hota hai ke qanoon mein koi beemari ho ke har jagah jaari na ho sake ye qanoon ka aib hai aur ek hai kisi aarzi wajah se qanoon jaari na ho sake to ye qanoon ki beemari ya kami nahin, shariat mein paidal ya oont ki raftar motabar hai to ab isi ke hisab se hukm laagu hoga, agar koi shakhs ek ghante mein ye safar kar leta hai to ye kharji aariza hai, qanoon apni jagah durust hai

Pandrahwa Baab

Safar mein sunnat wa nafal

Musafir ko safar mein sirf farz namaz ko qasr karne ka hukm hai, sunnat witr aur nafal ko poora padha jayega, ye na mana hain aur na poori muaaf, wahabi safar mein na khud nafal padhte hain na dusro ko padhne dete hain baaz to is par bahut sakht hain lihaza is baab ki bhi do faslein ki jaati hain

Pehli fasl: Safar mein sunnat nafal poori padho

Hadees 1:

Allah ta'ala farmata hai: "kya aapne us mardood ko dekha jo banda -e- momin ko rokta hai jab wo namaz padhta hai"

Hadees 2:

Allah ta'ala ne makka ke kafiro ke aib is tarah bayaan kiye ke: "us ki baat na maano jo bahut qasmein khane waala zaleel, chughal khor, bhalai se rokne waala, hadd se aage badhne waala sakht gunahgar hai"
maloom hua ke bhalai ke kaam se rokna kuffar ka tariqa hai

Hadees 3:

Allah ta'ala momino ki tareef karte hue farmata hai: momin wo hain ke agar hum unhein saltanat de dein to zameen mein namaz qaaim karein achhi baato ka hukm dein aur buri baato se rokein
Agar khuda na kare zameen mein wahabiyo ki saltanat ho jaaye to ye kis cheez se rokenge, safar mein sunnat wa nafal namaz padhne se, Allah ke zikr ki mehfilo se, milad se aur hukm kin cheezo ka denge? gande kuwo se wuzu karne ka, kawwe khane ka, ladke ke peshab aur mani ko paak samajhne ka, apne nutfe ki zina ki ladki se nikah karne ka!

Hadees 4:

Muslim wa Bukhari ne Hazrate Abdullah bin Umar se riwayat ki ke Nabi alaihissalam safar mein apni sawari par nafal padhte the, jidhar bhi uska moonh hota aap ishare se namaz padhte

Is par 20 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu likhte hain ke aql bhi yahi chahti hai ke safar mein nafal wa sunnat ki na muaafi ho aur na mana ho jiski chand wajhein hain:
Ek ye ke ahadees se maloom hota hai ke namazein do do rakat farz ki gai phir safar mein to wahi do rahi, hazar mein baaz namazo mein zyadati kar di gai aur

zaahir hai ke meraj mein farz namazein hi laazim ki gai thi, na ke sunnat wa nawafil. waghaira ke qasr kare, Dusre ye ke bahalate safar farz namaz mein bahut pabandi hai ke suwari par chalti rail mein, ghair qibla ki taraf ada nahin ho sakti, sunnat wa nafal mein ye koi pabandi nahin, suwari par aur ghair qibla ki taraf bhi ada ho jaati hai

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Bukhari Muslim mein riwayat hai ke Hazrate Abdullah ibne Umar ne bas do rakat padhi aur farmaya ke Huzoor alaihissalam do se zyada na padhte the

Jawab:

Is hadees mein hai ke Huzoor alaihissalam do se zyada na padhte the aur ye tumhare bhi khilaf hai kyunki tum to kehte ho ke do padho ya poori dono sahih hai, Is hadees se nafal ka na padhna saabit nahin hota, humne jo ahadees pesh ki uske muqabil mein sirf ise pesh kyun karte ho? un par amal kyun nahin karte? pata chala ke nafsani khwahish ke mutabiq jo hukm lage us par amal karte ho, Huzoor alaihissalam se nafal padhne ka bhi suboot hai aur jab suboot wa nafi mein taaruz ho to suboot ko tarjeeh di jayegi, dekho Hazrate

Aaisha farmati hain ke Huzoor alaihissalam ko jismani meraj na hui lekin sahaba ki jama'at se suboot milta hai to aaj tamam dunya meraje jismani ki qaail hai kyun? isliye ke suboot nafi par muqaddam hai
Ye baat hum pehle kai baar bayaan kar chuke ke ahadees ke wo maana kiye jayenge ke dusi ahadees ke mawafiq ho warna har jagah taaruz nazar aayega
Inse saaf saabit hua ke nafal padhna mana nahin aur saabit bhi hai lihaza padhi jaayein

Aitraz:

Jab farz aadhi muaaf hain to sunnat wa nafal bhi aadhi honi chahiye balki poori muaaf honi chahiyein

Jawab:

Aap kab se qiyaas ke qaail ho gaye? Sunnat wa nafal ko farz par qiyaas karne lage! jaise aap waisa aapka qiyaas, behtar tha ke taqleed kar li hoti to aise qiyasaat na karne padte, ab ye keh do ke jab farz ki do rakat khaali hain to sunnat wa nafal ki har rakat khaali honi chahiye, sunnat wa nafal mein musafir ko safar todna nahin padta balki sawari par hi padh sakta hai to qasr ka sawal hi paida nahin hota

Aitraz:

Huzoor rahmatullil aalameen hain aur safar mein Rab ta'ala ne apni farz namaz mein riayat kar di to chahiye

ke Huzoor alaihissalam bhi apni sunnato mein kami kar dein, sunnat ka isi tarah rehna Huzoor alaihissalam ki rahmat ke khilaf hai

Jawab:

Ji haan, chunki Huzoor alaihissalam rahmate aalam hain, isiliye Huzoor alaihissalam ne apni sunnatein kam na farmai, namaz rahmat hai bojh nahin, shayad wahabiyo ke nafs par namaz bojh hogi, isliye unhein aise sawalaat soojhte hain, janab Allah ke farz momin par baligh hone par lagte hain aur marne se pehle chhod dete hain magar sunnate Rasoolullah kisi waqt aur kisi haalat meim momin ka saath nahin chhodti, momin sunnate rasool ki aagosh mein paida hota hai, sunnat ke saaye mein parwarish paata hai, sunnat ke daaman mein marta hai aur Insha Allah sunnat waale mahboob alaihissalam ki pusht panahi mein qiyamat mein uthega, dekho khatna, aqeeqa aur bachhe ko doodh pilana sunnat hi to hai phir marte waqt wuzu, kaaba ko rukh hona, mard ka kafan teen kapde aurat ka kafan paanch kapde ye sab sunnatein hi hain isiliye humara naam ahle farz, ahle wajib nahin balki ahle sunnat hai, humare Huzoor alaihissalam ki sunnat rahmat hai, bojh nahin, rahmat ka kam na hona hi achha hai

Solahwa Baab

Safar mein qasr wajib hai

Mas'ala -e- sharai ye hai ke musafir qasr kare yaani chaar rakat waali farz namaz ko do padhe aur agar bhool kar chaar padh le to uska hukm wahi hoga jo fajr ke farz chaar padh le ke agar pehli attahiyyat padh kar teesri ke liye khada hua to sajda -e- sahw kare warna namaz ka iaada kare lekin agar deeda danista bajaye do ke chaar padhe to na hogi magat ghair muqallideen wahabi kehte hain ke musafir ko ikhteyar hai ke khwah qasr padhe ya poori padhe, musafir kisi cheez ka paband nahin isliye hum is ki do fasl karte hain

Pehli fasl: Safar mein qasr zaroori

Hadees 1-4:

Bukhari, Muslim, Muatta Imam Muhammad, Muatta Imam Malik ne Hazrate Aaisha se kuchh lafzi farq ke saath riwayat ki ke farmati hain ke awwalan namaz do do rakatein farz hui phir Huzoor alaihissalam ne hijrat ki to namaz chaar rakatein farz hui aur namaze safar pehle hi fareeza par rahi

Isse maloom hua ke safar mein wahi baaqi rakhi gai jo hijrat se pehle do farz hui thi, Ab jaise hijrat se pehle

koi chaar rakat padh leta to uski namaz na hoti aise hi safar mein jab do rakhi gai to chaar padhne se nahin hogi

Hadees 5-7:

Muslim, Nasai, Tabrani ne Hazrate Abdullah ibne Abbas se riwayat ki ke Allah Ta'ala ne tumhare Nabi alaihissalam ki zubaan shareef par watan mein chaar rakatein aur safar mein do rakatein khauf mein ek rakat farz ki (yaani jama'at se ek rakat)
Is mein sarahat ke saath hai ke safar mein do rakat hai jaise watan mein chaar rakat hai
Is par 22 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke in pesh karda riwayato se maloom hota hai ke safar mein qasr hi farz hai, Huzoor alaihissalam aur khulafa -e- rashideen ne qasr hi padhi aur sahaba ne chaar padhne se mana farmaya hai

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Allah ta'ala farmata hai ke aur jab tum zameen mein safar karo to tum par gunah nahin ke baaz namazein qasr se padho agar tumhein andesha ho ke kafir tumhein izaa dein
Is aayat se maloom hua ke safar mein qasr farz nahin

balki iski ijazat hai

Jawab:

Is ke chand jawab hain, Ek ye ke ye aayat tumhare bhi khilaf hai kyunki is mein qasr ka hukm kuffar ke khauf ki shart ke saath hai aur tum kehte ho ke aman ke safar mein qasr ki ijazat hai, ab jo jawab tum doge wahi humara jawab hai, Dusre ye ke haaji ke safa wa marwa ki sai ke baare mein bhi irshad hua ke "to jo baitullah ki hajj ya umra kare, us par is mein gunah nahin ke safa marwa ka tawaf kare" halanki safa marwa ka tawaf hajj mein wajib hai, Teesre ye ke agar safar mein qasr mubah hota to Quran mein yun aata ke tum par qasr na karne mein gunah nahin, chautha ye ke zamana -e- nabawi mein sahaba -e- kiraam ko khayaal hua ke chaar ke bajaye do padhne par gunah hoga to ye aayat naazil hui lihaza ye bilkul waazeh hai aur tumhare mufeed nahin

Aitraz:

Sharhe Sunnah mein Hazrate Aaisha se marwi hai ke Huzoor alaihissalam ne qasr bhi kiya aur poori bhi padhi

Jawab:

Is riwayat mein ek raawi Ibrahim bin Yahya hai jo tamam muhaddiseen ke nazdeek zayeef hai, lihaza ye

hadees bilkul qabile amal nahin aur un ahadees ke khilaf hai jo hum pehli fasl mein bayaan kar chuke ke jaleelul qadr sahaba farmate hain ke Huzoor alaihissalam ne safar mein humesha do rakatein hi padhi aur khud ye riwayat Hazrate Aaisha ki us riwayat ke khilaf hai jo humne naqal ki lihaza ye hadees wajibut taaweel hai
Ghair muqallideen par afsos hai ke humne humesha Bukhari Muslim ki sahih hadees ka mutalba karte hain lekin khud aisi zayeef hadees pesh karte hain jo sihah sitta ne riwayat na kiya

Is tarah ke mazeed kuchh aitrazaat bhi kiye jaate hain jin ki koi asal nahin, Zayeef to zayeef baaz jhoothi ahadees bhi ghair muqallideen pesh karte hain aur apne mauqif ko sahih saabit karne ki nakaam koshish karte hain

Satrahwa Baab

Namaze fajr ujyale mein padho

Hanafiyo ke nazdeek behtar ye hai ke fajr ki namaz ujyale mein padhi jaaye, jab suraj tulu hone mein aadha ghanta baaqi ho to jama'at khadi ho magar ghair muqallideen ke nazdeek namaze fajr bahut andhere yaani awwal waqt mein padhna chahiye, isliye is baab ki hum do faslein karte hain

Pehli fasl: ujyale mein namaze fajr padhna sawab hai

Hadees 1-8:

Tirmizi, Abu Dawood, Nasai, Ibne Maaja, Bayhaqi, Ibne Hibban, Abu Dawood Tiyalisi wa Tabrani ne kuchh farq se Hazrate Raafe bin Khadeej radiallaho ta'ala anho se riwayat ki ke wo farmate hain ke Huzoor alaihissalam me farmaya ke namaze fajr khoob ujyala kar ke padho, ke is ka sawaab zyada hai, Tirmizi ne farmaya ke ye hadees sahih hai

Hadees 9, 10:

Bukhari wa Muslim ne Hazrate Abdullah bin Mas'ood se riwayat ki ke maine kabhi na dekha ke Huzoor

alaihissalam ne koi namaz ghair waqt mein padhi ho siwa muzdalifa ke, ke wahan Huzoor alaihissalam ne maghrib wa isha jama farmai aur uski subah namaze fajr uske waqt se pehle padhi

Isse maloom hua ke Huzoor alaihissalam fajr bahut raushni mein padhte the magar muzdalifa mein ko andhere mein yaani waqte motaad pehle, agar Huzoor alaihissalam humesha hi awwal waqt mein padhte the to muzdalifa mein pehle padhne ke kya maana kyunki isse pehle to fajr ka waqt hota hi nahin

Is par 29 ahadees naqal karne ke baad Allam Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke pata laga ke ujyale mein fajr padhna sunnate Rasoolullah hai, sunnate sahaba hai aur ittefaqi amal hai aur is par aqli dalail bhi kaafi pesh kiye jaa sakte hain

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Tirmizi mein Hazrate Ali radiallaho ta'ala anho se riwayat hai ke Huzoor alaihissalam ne unse farmaya ke aye Ali teen cheezo mein der na lagao, namaz jab us ka waqt aa jaaye, janaza jab haazir ho, ladki ka nikah jab

uske liye kufu mil jaaye, isse maloom hua ke namaz awwal waqt mein padhni chahiye

Jawab:

Iske chand jawab hain, pehla ye ke ye riwayat tumhare bhi khilaf hai kyunki tum bhi namaze isha aur garmiyo ki zuhar mein takheer mustahab wa behtar jaante ho, tum bhi khuda ki khushnudi se mahroom ho, ab jo jawab tumhara hai wahi humara
Dusra ye ke in ahadees mein awwal waqt se waqte mustahab ka awwal waqt muraad hai yaani jab namaz ka mustahab waqt shuru ho jaaye to der na lagao, namaze fajr ka awwal waqt uski raushni mein hi hai jaise namaze isha ke liye tihai raat awwal waqt hai

Is par aur bhi aitrazaat kiye jaate hain jin mein ya to Huzoor alaihissalam ka amal pesh kiya gaya hai aur taaweel na karte hue ek tarfa maana bayaan kiya gaya hai jo ke sahih nahin

Wahabiyo ko humara ailaan hai ke koi ek marfoo hadees pesh kar do jis mein fajr andhere mein padhne ka hukm diya gaya ho jaise humne ujyale mein padhne ki ek nahin balki bahut ahadees pesh kar di

Attharahwa Baab

Zuhar thandi kar ke padho

Zuhr ka waqt suraj dhalne se shuru hota hai aur us waqt tak rehta hai jab tak har cheez ka saaya uske nisfun nihaar ke saaye ke ilawa do guna ho jaaye, sardiyo mein zuhr pehle padhna aur garmi mein der se padhna ke dopahar ki tezi jaati rahe kuchh thandak ho jaaye sunnat hai magar ghair muqallid wahabi namaze zuhar chilchilati dopahar mein padh lete hain aur ek misl saaya ke baad asr padh lete hain, tarah tarah se hanafiyo ko behkaate hain ke tumhara mazhab hadees ke khilaf hai, isliye is baab ki bhi do faslein ki jaati hain

Pehli fasl: Zuhar thandi kar ke padho

Hadees 1-5:

Bukhari, Muslim, Nasai, Abu Dawood, Tirmizi ne Hazrate Abu Huraira radiallaho ta'ala anho se riwayat ki:
Farmate hain ke farmaya Rasoolullah alaihissalam ne ke jab garmi tez ho to namaze zuhr thandi kar ke padho, Tirmizi ne farmaya ye hadees hasan sahih hai

Hadees 6-10:

Abu Dawood Tiyalisi ne Hazrate Abu Huraira se,

Muslim Bukhari Nasai Bayhaqi ne Abu Sayeed Khudri se riwayat ki:
Farmaya Huzoor alaihissalam ne ke garmi ki tezi dozakh ki bhadak hai, lihaza zuhar thandi karo, aag ne rab ki bargah mein shikayat ki arz kiya ke maula mere baaz ne mere baaz ko jala daala to rab ne use do saanso ki ijazat di, ek saans sardi mein aur ek saans garmi mein

Is par 20 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke iske mutalliq aur bahut si ahadees pesh ki ja sakti hain

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Abu Dawood, Tirmizi ne ek taweel hadees riwayat ki ke Huzoor alaihissalam ne farmaya ke Jibreel ne mujhe do namaz padhai, ek din har namaz awwal waqt mein aur dusre din har namaz aakhir waqt mein aur pehle din asr us waqt padhai jan har cheez ka saaya ek misl ho gaya
Isse maloom hua ke asr ka waqt ek misl saaya par shuru ho jaata hai aur zuhar ka waqt usse pehle nikal jaata hai

Jawab:

Isi hadees mein ye bhi hai ke dusre din Hazrate Jibreel

ne mujhe zuhr padhai jab har cheez ka saaya uski misl ho gaya, ab farmaiye ke pehle din jis waqt par asr padhai usi waqt par agle din zuhr padhai, ye hadees tumhare bhi khilaf hui
Isi hadees mein hai ke aur mujhe dusre din asr ki namaz padhai jabki har cheez ka saaya do misl ho gaya Isse maloom hua ke asr ka aakhir waqt do misl saaya hai halanki aakhiri waqt suraj ka ghuroob hai, ab jab yahan ahadees mein taaruz hai to dekhein ke humari ahadees qiyaase sharai ke mutabiq hain lihaza unhein tarjeeh hogi, aur ye ahadees qabile amal nahin kyunki qiyaase sharai ke khilaf hai, aise taaruz mein qiyaase sharai se hadees ko tarjeeh hoti hai

Aise hi aur aitrazaat kiye jaate hain jo humari pesh karda ahadees ke khilaf hain aur sharai qiyaas ke bhi, humne jo ahadees pesh ki wo qabile amal hain aur un ko tarjeeh haasil hai

Unniswa Baab

Azaan wa takbeer ke alfaaz

Shariat mein azaan wa iqamat ke alfaaz aur ahkaam taqreeban yaksaa'n hain, bas iqamat mein do kalime zyada hain, ghair muqallideen azaan mein shahadat ke kalime ko chaar baar kehte hain, do baar aahista aur do baar buland awaaz se aur iqamat mein kam kar ke ek ek baar padhte hain aur daawa karte hain ke islami azaan wa iqamat ke alfaaz wahi hain jo hum kehte hain aur is wajah se Imam Abu Hanifa radiallaho ta'ala anho par laan taan karte hain, pehli fasl mein hum iska suboot aur dusri fasl mein inke aitrazaat ke jawabaat denge

Pehli fasl: Maujuda azaan wa iqamat ka suboot

Hadees 1-6:

Abu Dawood, Nasai, Ibne Khuzaima, Ibne Hibban, Bayhaqi, Darqutni ne Hazrate Saayiduna Abdullah bin Umar se riwayat ki ke wo farmate hain ke Huzoor alaihissalam ke zamane mein azaan ke kalimaat do do baar padhte aur takbeer ek ek baar iske siwa ke takbeer mein "Qad Qamatis Salaah" bhi kehte

Is hadees ke mutalliq Ibne Jauzi jaise naqid kehte hain ke ye asnaad sahih hai
Is hadees se maloom hua ke azaan mein tarjee nahin warna azaan ke kalimaat do do na hote, shahadatein chaar baar hoti, iqamat ke ek baar hone ka jawab dusri fasl mein diya jayega

Hadees 7:

Tabrani ne Mojame Ausat mein Abu Mahzura muazzine Rasoolullah alaihissalam ke pote Hazrate Ibrahim bin Ismail bin Abdul Malik bin Abi Mahzoora se riwayat ki ke farmate hain ke maine apne dada Abdul Malik ibne Abi Mahzura ko suna wo farmate the ke unhone apne walid Abu Mahzura ko farmate suna ke Huzoor alaihissalam ne azaan ke kalimaat ka ek ek lafz bataya aur aakhir tak mein tarjee ka zikr na farmaya

Is hadees se maloom hua ke Huzoor alaihissalam ne tarjee ka hukm na diya lihaza tarjee sunnat ke khilaf hai

Is par 20 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke aql ka taqaza bhi yahi hai ke azaan mein tarjee na ho ke azaan mein asal "Hayya Alas Salah" aur "Falaah" hai ke azaan namaz ke hi arkaan aur dawat ke liye hai

baaqi kalimaat takbeer wa shahadat waghaira barkat ya tamheed ya namaz ki targheeb ke liye hai

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Muslim shareef ne Hazrate Abu Mahzura se azaan ki poori hadees naqal ki, Huzoor alaihissalam ne unhein khud azaan ki talqeen farmai, uske baaz alfaaz ye hain: dono shahadato ke baad phir shahadat padho, isse maloom hua ke Huzoor alaihissalam ne khud azaan mein tarjee sikhai, isse maloom hua ke ye sunnat hai

Jawab:

Iske chand jawab hain, ek to ye ke ye Hazrate Abu Mahzura ki riwayaat sakht muta'ariz hain, is hadees mein to wo tarjee ka zikr farmate hain aur jo hadees humne pehli fasl mein naqal ki us mein tarjee ka zikr bilkul nahin, inhi se jo hadees Tahawi shareef mein hai us mein awwal azaan mein bajaye chaar ke do baar takbeer ka zikr hai, lihaza Abu Mahzura ki riwayat taaruz ki wajah se naqabile amal hai jaisa ke taaruz ka hukm hai
Dusre ye ke ye riwayat un tamam mash'hoor riwayato ke khilaf hai jo hum pehli fasl mein naqal kar chuke jin mein tarjee ka zikr nahin aur wo ahadeese mash'hoora qabile amal hain

Teesre ye ke Huzoor alaihissalam ke mash'hoor muazzin Hazrate Bilal aur Hazrate Sobaan radiallaho ta'ala anhuma hain unhone Huzoor alaihissalam ke zamana mein aur baad mein kabhi azaan mein tarjee na farmai lihaza un ka amal zyada qabile qubool hai
Chauthe ye ke is hadees ko sahaba ne tark kar diya, inka amal tarjee par na tha balki tarjee ke khilaf tha lihaza wahi zyada qawi hai
Panchwe ye ke ye hadees qiyaase sharai ke bhi khilaf hai aur humari pesh karda ahadees qiyaas ke mutabiq lihaza wo ahadees qabile amal hain na ke ye hadees jaisa ke taaruz ka hukm hai
Chhata wo jawab hai jo Inaya Sharh Hidaya ne diya ke Sayyiduna Abu Mahzura ko zamana -e- kufr mein tauheedo risalat se sakht nafrat thi aur Huzoor alaihissalam ki bahut mukhalifat ki, jab ye islam laaye to Huzoor alaihissalam ne unhein azaan dene ka hukm diya to unhone sharm ki wajah se aahista aahista kalima -e- shahadat kaha to Huzoor alaihissalam ne buland awaaz se kehne ke liye kaha

ye dobara kehalwana, us waqt tha, taleem ke liye aur sharm door karne ke liye lihaza ye hukm aarzi hai, jaise agar aaj koi shakhs aahista aahista azaan keh de to dobara buland awaaz se kehalwai jaati hai, is soorat mein Abu Mahzura radiallaho ta'ala anho ki ye hadees humari pehli fasl ki hadeeso ke khilaf nahin

Aitraz:

Abu Dawood wa Nasai mein hai ke:
Beshak Nabi alaihissalam ne unhein azaan 19 kalime aur takbeer 17 kalime sikhaye
Is hadees se maloom hua ke azaan ke kalime 19 hain, ye tarjee se hi bante hain

Jawab:

Ye hadees aapke bhi khilaf hai kyunki agar azaan mein tarjee saabit hoti hai to isse ye bhi saabit hua ke iqamat ke kalimaat do baar hain, agar tumhari tarah ek ek baar kalimaat hote to uske kalimaat bajaye 17 ke 13 hote, kya aadhi hadees par imaan laate ho aadhi ke inkari ho
Tarjee azaan ke tamam wo jawabaat hain jo aitraz ke maa tehat guzar gaye ke Huzoor alaihissalam ne Hazrate Abu Mahzura ko ek khaas wajah se taleem di thi waghaira

Beeswa Baab

Nafal namaz waale ke pichhe farz padhna

Mas'ala ye hai ke nafal namaz padhne waale ke pichhe farz nahin hoti, haan farz waale ke pichhe nafal namaz ho jaati hai, farz namaz mein ye bhi zaroori hai ke imam bhi farz namaz padh raha ho, ye bhi zaroori hai ke imam wa muqtadi dono ek hi namaz padhein, zuhar waala asr waale ke pichhe namaz nahin padh sakta magar ghair muqallideen wahabi kehte hain ke farz waala nafal waale ke pichhe namaz padh sakta hai

Note Zaroori:

Baligh musalman ki koi namaz nabaligh bachhe ke pichhe jaaiz nahin, na farz, na taraweeh, na nafal, kyunki bachhe par namaz farz nahin mahaz nafal hai, aur bachhe ki nafal shuru karne ke baad bhi nafal rehti hai, agar bachha nafal shuru kar ke tod de to uski qaza us par wajib nahin lekin baligh ki shuru ho kar zaroori ho jaati hai ke agar tod de to qaza laazmi hai, isliye baligh koi namaz bachhe ke pichhe nahin padh sakta magar ghair muqallideen wahabiyo ke nazdeek ye sab jaaiz kaam hain, isliye hum is baab ki do faslein karte hain

Pehli fasl: Nafal waale ke pichhe farz waale ki namaz nahin hoti

Hadees 1-4:

Tirmizi, Ahmad, Abu Dawood, Shafai, Mishkaat ne Hazrate Abu Huraira se riwayat ki ke farmate hain ke Huzoor alaihissalam ne farmaya imam zaamin hai aur muazzin ameen hai, aye allah imamo ko hidayat de aur muazzino ko baksh de
Is hadees se maloom hua ke imam zaamin hai aur saare muqtadiyo ki namaz ko apne ziman mein liya hota hai aur zaahir hai ke aala cheez adna cheez ko apne ziman mein le sakti hai na ke adna shay aala ko, farz nafal ko apne andar le sakta hai ke nafal se aala hai lekin nafal farz ko apne ziman mein nahin le sakta ke farz aala hai, aur imam agar asr padh raha ho to us ke pichhe zuhar ki qaza nahin padhi ja sakti ke namaze zuhar namaze asr ko apne ziman mein nahin le sakti ke ye dono namazein alahida hain

Hadees 5:

Imam Ahmad ne Hazrate Saleem Salma se riwayat ki ke Hazrate Saleem Huzoor alaihissalam ki khidmat mein haazir hue aur arz ki ke ya RasoolAllah sallallaho alaihi wasallam, Hazrate Muaaz bin Jabal humare paas so jaane ke baad aate hain, hum log din bhar apne kaam mein mashghool rehte hain, phir namaz ki azaan

dete hain, hum nikal kar unke paas aate hain wo namaz bahut daraaz padhate hain to unse Huzoor alaihissalam ne farmaya ke aye Muaaz, fitna ka baais na bano! ya to mere saath namaz padh liya karo ya apni qaum ko halki namaz padhaya karo

Khayaal rahe ke Hazrate Muaaz bin Jabal Huzoor alaihissalam ke pichhe isha ki namaz padh kar apni qaum mein ja kar padhate the aur daraaz padhate the jiski shikayat bargahe nabawi mein pahunchi

Maloom hua ke Huzoor alaihissalam ne Hazrate Muaaz bin Jabal ko iski ijazat na di thi ke Huzoor alaihissalam ke saath namaz padh kar apni qaum ko padhayein kyunki nafal waale ke pichhe farz jaaiz nahin balki farmaya ke mere pichhe padho to qaum ko na padhao ya qaum ko padhao to mere pichhe na padho

Aql ka taqaza bhi yahi hai ke nafal waale ke pichhe farz namaz na ho, kyunki imam peshwa hai aur muqtadi uska taabe daar, imam ki namaz asal hai aur us par muqtadi ki namaz hai isliye imam ke sahw se muqtadi par sahw wajib ho jaata hai lekin muqtadi ke sahw se na imam par sahw laazim aata hai na khud muqtadi par, imam ki qira'at muqtadiyo ke liye kaafi hai magar muqtadi ki qira'at imam ke liye kaafi nahin, agar imam

be wuzu namaz padhaye to muqtadi ki na hogi magar muqtadi be wuzu ho to bhi imam ki namaz ho jayegi, in sab se waazeh hai ke farz ko nafal ke taabe nahin kiya ja sakta

Dusri fasl: Aitrazaat ke jawabaat

Aitraz:

Aam muhaddiseen ne riwayat kiya hai ke meraj mein jab namazein farz hui to uske baad do din Hazrate Jibreel ne Huzoor alaihissalam ko namaz padhai, Huzoor alaihissalam par namaz farz thi aur Hazrate Jibreel par farz nahin thi par Huzoor alaihissalam ne unke pichhe namaz padhi, isse maloom hua ke ye sunnate nabawi hai

Jawab:

Ye batao ke ye namazein padhane Hazrate Jibreel, Rab ke hukm se aaye the ya khud se aa gaye the? jab Rab ta'ala ne Hazrate Jibreel ko in namazo ka hukm diya to ye un par farz ho gai, rab ka hukm hi farz banane waali cheez hai lihaza in namazo mein nafal ke pichhe farz na padhe gaye
Dusre ye ke ye namazein na Huzoor alaihissalam par farz thi aur na sahaba par kyunki meraj ki raat

namazein to farz ho gai thi lekin abhi un ka tariqa aur waqt ki taleem na di gai, qanoon tashreeh se pehle wajibul amal nahin hota, isliye tamam musalmano ne na to ye do namazein Hazrate Jibreel alaihissalam ke pichhe padi aur na inki qaza ki lihaza Huzoor alaihissalam ne Hazrate Jibreel ke pichhe nafal padhe, tumhara aitraz jad se ukhad gaya

Is par aur jo aitrazaat kiye jaate hain unka jawab yahi hai ke jo riwayatein aisi milti hain jin mein nafal waale ke pichhe farz padhne ka zikr hai to us ki tafseel dekhi jaaye aur taaweel ki jaaye kyunki jab ghaur kiya jaata hai to maloom hota hai ke asal mein aisa nahin hua balki muamla kuchh aur hai, Hazrate Muaaz bin Jabal ke baare mein baar baar kaha jaata hai ke aap farz padh kar logon ko farz padhate to aisa unhone apne ijtehad se kiya tha jaisa ke riwayat se waazeh hai aur baad mein Huzoor alaihissalam ne unhein farma diya ke ya to mere pichhe padho ya phir apni qaum ko halki namaz padhao

Ikkiswa Baab

Khoon aur ulti (qay) se wuzu toot jaata hai

Sharai mas'ala hai ke aath cheezein wuzu tod deti hain, jo cheez peshab pakhana ki raah se nikle, ghaflat ki neend, ghashi, junoon, namaz mein thhatta laga kar hansna, behta hua khoon aur moonh bhar ulti, inki tafseel kutube fiqh mein dekho

Magar ghair muqallideen wahabi ke nazdeek na to behta khoon wuzu tode, na moonh bhar qay lihaza koi hanafi kisi ghair muqallid ke pichhe namaz na padhe kyunki ye log bad aqeeda bhi hain aur inke wuzu ka bhi aitbar nahin, chunki ghair muqallideen is mas'ale par bhi bahut shor machate hain to hum is baab ki do faslein karte hain

Pehli Fasl: Qay aur behta khoon bhi wuzu todta hai

Hadees 1:

Darqutni ne Hazrate Tameem Daari se riwayat ki ke Huzoor alaihissalam ne farmaya ke wuzu wajib hai har behte hue khoon se

Hadees 2:

Ibne Maaja ne Hazrate Aaisha se riwayat ki ke Huzoor alaihissalam ne farmaya ke jis kisi ko qay, ya nakseer ya mazi aa jaaye to namaz se alahida ho jaaye aur wuzu kare

Hadees 3, 4:

Tirmizi wa Abu Dawood ne Hazrate Talq ibne Ali se riwayat ki ke ek badwi ki arz par Huzoor alaihissalam ne farmaya ke jab tum mein se koi qay kare to wuzu kare

Hadees 5:

Tirmizi ne Hazrate Abu Darda se riwayat ki ke Huzoor alaihissalam ko ek baar qay aai to aapne wuzu kiya aur dimashq mein jab Hazrate Sobaan se mil kar Hazrate Abu Darda ki ye hadees sunai to unhone kaha ke Abu Darda ne sach kaha, wuzu ke liye paani maine hi diya tha yaani maine hi wuzu karaya tha

Is par 14 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke iske mutalliq bahut si ahadees hain, agar shauq ho to Sahihul Bihari aur Tahawi shareef ka mutala karo

Dusri Fasl: Aitrazaat ke jawabaat

Aitraz:

Ahmad wa Tirmizi ne Hazrate Abu Huraira se riwayat ki ke Huzoor alaihissalam ne farmaya ke nahin hai wuzu magar aawaz se ya aahista reeh se, isse maloom hua ke wuzu sirf reeh se toot jaata hai

Jawab:

Tum bhi kehte to ke peshab pakhana aur aurat ki sharmgah ko chhoone se bhi wuzu toot jaata hai aur is hadees se tumne ye matlab nikala ke sirf reeh se wuzu tootega to ab jo tumhara jawab hai wahi humara jawab hai

Aitraz:

Hakim ne Hazrate Jabir ibne Abdullah se riwayat ki ke jung mein ek sahabi ko teer laga, unke khoon nikla magar unhone ruku kiya sajda kiya aur namaz poori kar li
Isse maloom hua ke agar khoon behne se wuzu toot jaata to wo namaz ko tod dete

Jawab:

Is aitraz ke chand jawab hain, ek ye ke ye hadees aapke bhi khilaf hai kyunki jab un sahabi ko teer laga, khoon

baha, to yaqeenan unke kapde aur jism khoon aaluda ho gaye lekin uske bawujood wo namaz padhte hi rahe to chahiye ke aap khoon, peshab aur pakhana se bhare hue kapdo mein namaz jaaiz kaho halanki tamam ahle islam ka ittefaq hai ke namazi ka badan wa kapda paak hona chahiye lihaza ye hadees kisi tarah qabile amal nahin

Dusre ye ke is hadees mein ye mazkoor nahin ke ke aisa unhone Huzoor alaihissalam ke hukm se kiya, maloom hua ke unhein isse waqifiyat nahin thi isliye aisa kar guzre

Teesre ye ke ye hadees un tamam marfoo wa mauqoof ahadees ke khilaf hain jo hum pehli fasl mein naqal kar chuke lihaza ye naqabile amal hai
Phir ye bhi nahin pata ke wo sahabi faqeeh the ya ghair faqeeh, agar faqeeh ho'n to unhone aisa apne ijtehad se kiya jo wajibut tark hai aur agar faqeeh nahin to unse aisa hua phir kisi tarah ye hadees qabile amal nahin

Is mas'ale par ghair muqallideen qiyaas karna bhi shuru kar dete hain aur tarah tarah ke aitrazaat laate hain jinka manqool wa maqool jawab ahle sunnat ki taraf se humesha diya jaata hai

Baaiswa Baab

Napaak kuwan paak karna

Sharai mas'ala ye hai ke kuwein waghaira ke paani mein thodi si bhi napaki aa jaaye to wo poora paani najis ho jaata hai, ek qatra peshab ka bhi saare paani ko napaak kar deta hai, samundar, talaab ya behta paani alag hukm rakhta hai magar wahabi kehte hain ke paani agar do matke ho to khwah kitni hi najasat pad jaaye napaak na hua jab tak ke uska rang, boo aur maza na badal jaaye lihaza unke nazdeek kunwein mein peshab kar do phir bhi paak hai, shauq se us ka paani piyo, ye mas'ala ahadees ke bilkul khilaf hai isliye hum is mas'ale ko bhi do faslo mein bayaan karenge

Pehli Fasl: Kuwein ka napaak hona

Hadees 1-4:

Muslim, Nasai, Ibne Maaja, Tahawi ne Hazrate Jabir radiallaho ta'ala anho se riwayat ki ke mana farmaya Nabi alaihissalam ne isse ke thhehre paani mein peshab kiya jaaye phir usse wuzu kiya jaaye

Hadees 5-7:

Muslim wa Tahawi ne Hazrate Abu Huraira se riwayat

ki ke farmaya Nabi alaihissalam ne ke koi shakhs thhehre paani mein janabat se ghusl na kare, Abu Saaib ne puchha ke aye Abu Huraira phir junbi kya kare, farmaya alahida paani le le

Hadees 8,9:

Darqutni, Tahawi ne Abu Tufail se aur Bayhaqi ne Hazrate Ibne Abbas se riwayat ki ke zamana -e- sahaba mein chahe zam zam mein ek ladka gir gaya to kunwein ka paani nikala gaya

Hadees 10:

Tahawi shareef ne Imam Shaybi tabai se riwayat ki ke Imam Shaybi chidya, billi waghaira ke mutalliq farmate hain ke agar ye kuwein mein mar jaayein to 40 dol paani nikala jaaye

Is mas'ale par 24 ahadees naqal karne ke baad Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala likhte hain ke maloom hua ke kuwan napaak ho jaata hai aur paani ka nikalna uski paaki hai

Aql ka taqaza bhi yahi hai ke kuwein waghaira mein napaki padne se wo napak ho jaayein, jab kapda aur bartan waghaira sakht cheezein napak ho jaati hain to paani mein to najasat sarayat fauran karti hai to ye badarje aula napaak hona chahiye

Dusri Fasl: Aitrazaat ke jawabaat

Aitraz:

Tirmizi mein Hazrate Abu Sayeed Khudri se riwayat hai ke farmate hain ke arz kiya gaya ke ya RasoolAllah! kya hum buza'ah kuwein se wuzu kar sakte hain? buza'ah ek aisa kuwan tha jis mein haiz ke kapde, kutto ke wusht, aur badbudar cheezein daali jaati thi to Huzoor alaihissalam ne farmaya ke paani paak hai use koi cheez napaak nahin kar sakti
Is kuwein se Huzoor alaihissalam ne wuzu karne ka hukm diya aur Imam Abu Hanifa ne ek qatre par bhi napaki ka hukm de diya!

Jawab:

Is aitraz ke chand jawabaat hain, ek to ye ke ye hadees tumhare bhi khilaf hai kyunki yahan paani ki koi qaid nahin ke kitna paani napaak nahin hota to chahiye ke lote mein paani le kar us mein haiz ke kapde daal kar piya karo kyunki paani ko koi cheez napaak karti nahin Agar yahan yahi muraad ho ke kuwein ka paani napaak nahin hoga to bhi tumhare khilaf hai ke tum kehte ho ke agar najasat se rang, boo, maza badal jaaye to napaak hoga, wo kaun sa kuwan hai jo murdaar dalne ke bawujood na mehke aur uske paani mein taghayyur na aaye, din raat ka tajriba hai ke ek murghi bhi kuwein

mein phool phat jaaye to paani mein kaafi taghayyur aa jaata hai, is hadees ki roo se aapko fatwa dena chahiye ke wahabiyo ke kuwein mein kutte, murdaar, suwar, haiz ke kapde daale jaayein aur tum usi badbudar paani ko peete raho, tumne boo aur maza badalne ki qaid kahan se laai?

Teesra ye ke ye hadees un tamam mash'hoor hadeeso ke khilaf hai jo hum pehli fasl naqal kar chuke hain lihaza ye hadees qabile amal nahin, tajjub hai ke Huzoor alaihissalam thhehre paani mein peshab karne se bhi mana farmayein aur yahan murdar kutta daalne se mana nahin farmate lihaza ye hadees qabile amal nahin

Chauthe ye ke ye hadees qiyaase sharai ke bhi khilaf hai aur aise taaruz mein hum bayaan kar chuke ke jo hadees qiyaase sharai ke khilaf ho wo wajibut tark hai
paanchwein ye ke wo kuwan humare kuwo ki tarah nahin tha balki uske niche paani jaari tha chunanche Tahawi ne Imam Waqidi se naqal kiya hai ke wo kuwan paani ka rasta tha jo baagho mein jaata tha, us mein paani thheharta na tha, is soorat mein saari ahadees aapas mein muttafaq ho gai

Teiswa Baab

Namaze eidain wa jumuah gaaon mein nahin hoti

Mas'ala -e- sharai ye hai ke jumuah aur eidain ki namaz gaaon mein nahin hoti, in teeno jagaho ke liye shehar ya shehar ki mulhiqa jagah mein hona shart hai, gaaon waalo par ye namazein laazim nahin aur na unke liye padhna jaaiz hai magar ghair muqallideen wahabi kehte hain ke ye namazein har jagah jaaiz hai, isliye is mas'ale ke bayaan par do faslein ki jaati hain

Note Zaroori:

Khayaal rahe ke shehar wo basti hai jahan kooche bazaar ho, zarooriyaat ki cheezein mil jaati ho aur wahan koi hakim bhi rehta ho jahan ye na ho wo gaaon hai

Pehli Fasl

Namaze jumuah wa eidain ke liye dusri sharait jama'at, khutba waghaira ki tarah shehar ya fiza -e- shehar bhi sharf hai ke ye namazein sirf shehar mein hongi, gaaon mein nahin ho sakti, dalail mulahiza ho

Daleel no. 1:

Allah ta'ala farmata hai "Aye iman waalo! jab jumuah ke din namaz ki azaan ho jaaye to Allah ke zikr ki taraf daudo aur tijaratein chhod do"
Yahan tijarati karobaar ko chhodne ka hukm hai jisse isharatan maloom hota hai ke jumuah wahin hoga jahan aise karobar hota ho

Daleel no. 2,3:

Abdur Razzaq ne apni musannaf mein, Abu Ubaid ne Ghareeb mein, Murwazi ne Kitabul Jumuah mein Ameerul Momineen, Hazrate Ali radiallaho ta'ala anho se riwayat ki ke aapne farmaya ke jumuah aur takbeere tashreeq nahin ho sakte magar bade shehar mein

Daleel no. 4:

Ibne Abi Shaiba ne Hazrate Ali se riwayat ki ke aapne farmaya ke na to jumuah hota hai, na takbeere tashreeq na eid wa baqara eid ki namaz magar bade shehar mein

Daleel no. 5:

Bayhaqi ne Arafa mein inhi se riwayat ki ke aapne farmaya ke nahin hai jumuah aur na takbeere tashreeq magar bade shehar mein
Aise 14 dalail dene ke baad Mufti Ahmad Yaar Khan

Nayeemi rahimahullahu ta'ala likhte hain ke inse maloom hua ke sahaba ke zamane mein bhi gaaon mein jumuah aur eidain ki namaz nahin hoti thi balki gaaon se log namaz padhne ke liye madina aate the, agar jaaiz hoti to wo apne ilaqe mein padh lete aur unke baari baari aane ka zikr ahadees mein maujood hai jisse maloom hua ke gaaon waalo par jumuah farz nahin warna unke baari baari aane ka kya maana

Fathul Qadeer baabul jumuah mein hai ke sahaba -e-kiraam se kahin manqool nahin ke jab unhone ilaqe fateh kiye to unhone shehro ke siwa kahin aur eid aur jumueh qaaim kiye ho

Dusri Fasl: Aitrazaat ke jawabaat

Aitraz:

Qurane kareem mein multaq jumuah ki namaz farz hai aur wahan shehar ki qaid nahin to tum qaid kaise laga sakte ho?

Jawab:

Iske chand jawabaat hain, ek ilzami baaqi tehqeeqi, ilzami to ye hai ke Qurane kareem mein namaze jumuah ke liye koi shart na lagai gai, na waqt ki, na khutba ki, na jama'at ki, na jagah ki to chahiye ke

namaze jumuah din raat fajr maghrib jab chahe padha liya karo, neez khutba ki pabandi na ho, jungle aur ghar mein akela aadmi bhi jumuah padh sake halanki aap log bhi iske qaail nahin
Dusre ye ke ye aayate jumuah mutlaq nahin balki mujmal hai aur mujmal ki tafseel hadeese wahid se bhi ho sakti hai

Ek aitraz ye bhi kiya jaata hai ke arab ke fulaan qarye mein jumuah qaaim kiya gaya to qarya ka matlab sirf gaaon nahin hota balki mutlaqan basti ko kehte hain chahe gaaon ho ya shehar, Quran mein makka ko qarya kaha gaya aur bhi iski kai misalein maujood hain

Mazeed jo bhi aitrazaat ghair muqallideen ki taraf se kiye jaate hain unki koi haqeeqat nahin, har aitraz ke jawab par humare paas kasrat se dalail hain, is mas'ale par agar kisi ko khaas bahas dekhni ho to khaas is mas'ale par likhi gai kitabo ko mulahiza farmayein

Note Zaroori: Jahan musalman gaaon mein jumuah padh lete ho wahan unhein zuhar padhne ka hukm diya jaaye warna un ka farz ada na hoga, namaze zuhr reh jayegi

Chaubiswa Baab

Namaze janaza mein surah -e- fatiha na padho

Ahnaaf ke nazdeek namaze janaza mein Quran ki tilawat mutlaqan khilafe sunnat hai, is mein koi aayat na padhi jaaye balki sirf hamd aur durood wa duayein padhi jaayein, haan agar surah -e- fatiha ya koi dusri surate sana -e- ilahi ya dua ki niyyat se padhe to jaaiz hai, tilawat ki niyyat se jaaiz nahin magar ghair muqallideen wahabi kehte hain ke namaze janaza mein tilawat ki niyyat se surah -e- fatiha padhna wajib hai, is baab ki bhi do faslein ki jaati hain

Pehli Fasl: Is mas'ale par dalail

Daleel no. 1:

Allah ta'ala farmata hai "munafiqeen mein se koi mar jaaye to aap us par janaza na padhein"
Is aayate kareema mein namaze janaza ko "salaat" farmaya gaya magar saath mein "ala" irshad farmaya jisse maloom hua ke ye namaz dar haqeeqat dua hai, urfi namaz nahin jaise Rab farmata hai: "aye musalmano tum nabi par durood wa salam padho"
yahan "sallu alaih" mein namaz murad nahin balki durood dua muraad hai

Hadees 1:

Muatta Imam Malik mein bariwayat Naafe an Ibne Umar hai:
Sayyidun Abdullah bin Umar namaze janaza mein tilawate Quran na karte the

Hadees 2:

Isi Muatta Imam Malik ne Hazrate Abu Huraira se riwayat ki ke Hazrate Abu Huraira se puchha ke wo namaze janaza kaise padhte the, to aapne farmaya ke tumhari umr ki qasam main batata hoon, main mayyit ke ghar se uske saath jaata hoon jab mayyit rakhi jaati hai to takbeer kehta hoon aur Allah ki hamd uske nabi alaihissalam par durood arz karta hoon phir dua padhta hoon... aakhir tak
Is mein tilawate Quran ka zikr kahin nahin hai, maloom hua ke hazraate sahaba -e- kiraam namaze janaza mein tilawat na kiye karte the

Hadees 3:

Abu Dawood wa Ibne Maaja ne Hazrate Abu Huraira se riwayat ki ke farmaya Huzoor alaihissalam ne ke jab tum mayyit par namaze janaza padho to uske liye khaas dua karo
Hum is hadees ke maana karte hain ke jab tum mayyit par namaz padh lo to khuloose dil se uske liye dua

maango, isse baad namaze janaza dua ka suboot hai magar wahabi iske maana ye karte hain ke jab tum mayyit par namaz padho to namaz mein khalis dua karo
Inke is maana se maloom hota hai ke namaze janaza mein tilawate Quran nahin sirf dua hai ke khalis us ko kaha jaata hai jis mein aur cheez ki milawat na ho to ye hadees unke maana par hi unke khilaf hai aur ahnaaf ki taayeed karti hai

Aql ka taqaza bhi yahi hai ke is namaz mein tilawat na ho kyunki aam namazo mein jaise tilawate Quran rukn hai waise hi ruku sajda waghaira bhi rukn hai aur namazo mein qabr ya mayyit ya kisi zinda aadmi ka moonh apne samne hona haraam hai, namaze janaza mein na to ruku hai na sajda faqat dua hai mayyit ke liye jisse maloom hua ke ye aslan namaz nahin aur isliye tilawat nahin

Dusri Fasl: Aitrazaat ke jawabaat

Aitraz:

Mishkaat mein hai ke Talha ibne Abdullah ibne Auf se farmate hain maine Hazrate Ibne Abbas ke pichhe ek namaz par namaz padhi to aapne surah -e- fatiha padhi aur farmaya ke maine isliye padhi ke tum jaan lo ke ye sunnat hai

Isse maloom hua ke namaze janaza mein surah -e- fatiha padhna sunnate Rasoolullah aur sahaba ka amal hai

Jawab:

Is hadees se ye hargiz saabit nahin hota ke namaze janaza mein surah -e- fatiha padhna zaroori hai, ek wajah to ye hai ke is riwayat mein ye nahin aaya ke ye namaze janaza thi jis mein surah -e- fatiha padhi gai balki zaahir ye hai ke mayyit ko isaale sawaab ke liye padhi ho, dusra ye ke agar maan liya jaaye ke namaz ke andar hi padhi to ye nahin pata ke baniyyate hamdo sana padhi ya tilawat ke liye, baniyyate dua wa hamd to hum bhi padhna jaaiz kehte hain, chauthe ye ke aapke surah -e- fatiha padhne par hazireen sahaba ko sakht tajjub hua tabhi to aapne mazrat ke taur par kaha ke maine ye amal isliye kiya taaki tum jaan lo ke ye sunnat hai, pata chala ke sahaba -e- kiraam na padhte the aur na ise sunnat jaante the isiliye aapko ye mazrat karna padi, paanchwe ye ke aapne ye na farmaya ke ye Huzoor alaihissalam ki sunnat hai balki lughwi maana mein sunnat farmaya, chhate ye ke Nabi alaihissalam se kahin saabit nahin ke aapne namaze janaza mein surah -e- fatiha padhi ho, saatwein ye ke Hazrate Abdullah bin Abbas ke ilawa kisi sahabi se namaze janaza mein surah -e- fatiha padhna saabit nahin jaisa ke balki na padhna saabit hai jaisa ke hum fasle awwal

mein arz kar chuke hain, is hadees se kisi tarah padhna saabit nahin ke ye mujmal hai aur bahut ehtimalaat hain

Aitraz:

Mishkaat mein hai ke Huzoor alaihissalam ne janaze par surah -e- fatiha padhi

Jawab:

Ye hadees sahih nahin kyunki iski sanad mein Ibrahim bin Usman wasti hai jo muhaddiseen ke nazdeek munkirul hadees hai, chunanche Tirmizi mein isi hadees ke tehat hai ye zyada qawi nahin kyunki Ibrahim bin Usman munkire hadees hai
Agar is hadees ko sahih bhi maan lo to bhi isse namaze janaza ke andar surah -e- fatiha padhna saabit nahin ho sakta ke Huzoor alaihissalam ne aage ya pichhe mayyit ke isaale sawaab ke liye padhi ho, Lam'aat mein hai ke "Yaani ehtimal ye bhi hai ke Nabi alaihissalam ne namaze janaza se pehle ya baad, janaza par barkat ke liye dua padhi ho jaisa ke ab bhi riwaaj hai"

Khatima

Aakhir kitab mein hum chand aham masail arz karte hain jinse ahle sunnat ahnaaf ke dil baagh baagh honge, gulshane taqleed ke aise phool sunghate hain jinse inke dilo dimagh imaan mehak jaayein kyunki wahabi ghair muqallideen ki khushk guftagu sunte sunte dil ghabra gaya

Pehla mas'ala: Imam Abu Hanifa ke manaqib

Ghair muqallideen Imame Aazam, Imam Abu Hanifa radiallaho ta'ala anho ke sakht dushman hain aur aapke bayaan karda masail par aitrazaat karte aur mazaaq udate hain aur tarah tarah ki jahilana baato se gustakhiya karte hain, mujhe isse sadma hua to dil ne chaha ke us aali janab ke kuchh halaat aur manaqib musalmano ko sunaun aur bataaun ke aapka kya darja hai

Imame Aazam ka naamo nasab:

Imame Aazam Abu Hanifa ka naam shareef Nomaan aur walid ka naam Sabit hai aur dada ka naam Zoota hai, Hazrate Zoota farsiun nasl the, Hazrate Ali radiallaho ta'ala anho ke aashiqe zaar aur aapke paas rehne waalo mein se ek the, Hazrate Ali ki muhabbat

mein hi koofa mein qiyaam kiya, Hazrate Ali radiallaho ta'ala anho ne Hazrate Saabit ke liye dua bhi farmai aur bahut barkat ki basharat di, Imame Aazam, Hazrate Ali ki karamat wa basharat hain

Imam Abu Hanifa 80 Hijri mein koofa mein paida huye aur 150 Hijri mein baghdad mein wafat paai, sattar saal ki umr shareef paai

Imam Abu Hanifa ne bahut sahaba ka zamana paaya, jin mein se chaar sahaba se mulaqat ki, Anas bin Malik jo basra mein the, Abdullah ibne Abi Awna jo koofa mein the, Suhail ibne Saad Saaidi jo madina mein the, Abu Tufail Aamir ibne Saasila jo makka muazzama mein the, Imame Aazam Hazrate Hammad ke shagirde rasheed aur Hazrate Imam Jafar Sadiq radiallaho ta'ala anho ke talmeeze khaas aur makhsoos sohbat yafta hain, do saal tak Imam Jafar Sadiq ki ma'yyat naseeb hui, Hazrat Imam ko mansoor badshah koofa se baghdad laaya phir aap se Qaaziul Quzzat ka ohda qubool karne ki darkhwast ki, aapne inkar kiya is par aap ko qaid kar diya aur qaid mein hi ye aftab ghuroob ho gaya

Imame Aazam ke manaqib:

Haqeeqat ye hai ke aapke fazailo manaqib humari hadde nazar se baahar hain, Humare Nabi alaihissalam

ne Hazrate Imam Abu Hanifa ki peshangoi aur fazeelat bayaan farmai, Muslim wa Bukhari ne Hazrate Abu Huraira se aur Tabrani ne Hazrate Ibne Mas'ood se riwayat ki ke "Agar Imaan surayya taare ke paas hota to farsi awlad mein se baaz log wahan se le aate, Bukhari wa Muslim ki dusri riwayat mein hai ke "qasam us ki jis ke qabza -e- qudrat mein meri jaan hai, agar deen surayya taare mein latka hota to faras ka ek aadmi use haasil kar leta"
batao farsiun nasl mein is shaan ka Imame Aazam, Abu Hanifa ke siwa kaun hua?

Allama Ibne Hajar Makki shafai ne Imame Aazam Abu Hanifa ke fazail mein mustaqil ek kitab likhi aur is mein ek hadees naqal farmai ke Huzoor alaihissalam ne farmaya ke sana dedh sau (150 hijri) mein dunya ki zeenat utha ki jayegi, isi saal Imame Aazam Abu Hanifa ki wafat hai, maloom hua ke aap dunya -e- shariat ki zeenat hai

Imame Aazam Abu Hanifa pehle wo shakhs hain jinhone fiqh aur ijtehad ki bunyad rakh kar saari ummat par ehsane azeem farmaya, baaqi tamam aimma jaise Imam Shafai, Imam Malik aur Imam Ahmad bin Hambal ne isi bunyad par tameer qaaim ki Imame Aazam Abu Hanifa tamam fuqaha wa tamam fuqaha -e- muhaddiseen ke bila wasita ya bil wasita

ustad hain, ye tamam hazraat Imame Aazam Abu Hanifa ke shagird hain, Imam Bukhari ke kai asatiza shaykh hanafi hain

Imame Aazam Abu Hanifa jaise aasmane ilm ke suraj hain waise hi maidane amal ke shahsuwaar chunanche aapne 40 saal tak isha ke wuzu se fajr ki namaz padhi, 40 saal aise roze rakhe ke kisi ko khabar na hui, Imam Shafai farmate hain ke jab mujhe koi haajat pesh aati hai to main Imame Aazam Abu Hanifa ke mazaar par haazir hota hoon aur do rakat nafal padh kar Imame Aazam Abu Hanifa ki qabr shareef ki barkat se dua karta hoon to bahut jald haajat poori ho jaati hai

Ummat ke bade bade auliya Imame Aazam Abu Hanifa ke daman se wabasta hain aur aapke muqallid hain, Aaj bhi hindo paak mein maujood auliya ki bargahein dekhein sab hanafi hain

Imame Aazam Abu Hanifa ka mazhab itna shaaya hua ke jahan islam hai wahan hanafi hain, aksar musalman hanafi hain balki dunya -e- islam ke baaz khitte aise bhi hain ke jahan sirf hanafi mazhab hai

Imame Aazam Abu Hanifa ke mukhalifeen ne bhi aapki shaan mein kitabein likhi hain, Allama Ibne Hajar Makki ki kitab ek misaal hai, Poori ummat unki

shaano azmat ki gawahi de rahi hai, mutthi bhar wahabi agar bakwas karein to in ki kya ginti

Tamam aimma mein aapki wiladat ka zamana Huzoor alaihissalam ke zamane se sab se qareeb hai aur aap tabai hain, jinhone iska inkar kiya mahaz tassub ki bina par kiya hai, ye kaise ho sakta hai ke Hazrate Abdullah ibne Abi Awna ke zamane mein ho aur aapse mulaqat na karein

Aapke aur bhi beshumar manaqib hain, humne yahan bas mukhtasaran arz kiya, tafseel ke liye Imame Aazam Abu Hanifa ke upar likhi gai kitabo ko dekha jaaye

Allama Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala ne iske baad phir se taqleed ke mas'ale par likha hai, Humne use yahan naqal na karte hue aage badh rahe hain aur aakhiri mazmoon naqal kar rahe hain kyunki taqleed par jo bayaan pehle hisse mein guzra wo kaafi hai baaqi tafseel jinhein darkaar hai wo mazeed kitabo ki taraf ruju karein

Wahabi aur Hadees

Ghair muqallideen ka asli naam wahabi hai, laqab najdi kyunki inka morise aala Muhammad ibne Abdul Wahhab hai jo najd ka rehne waala tha, agar inhein morise aala ki taraf nisbat ki jaaye to wahabi kaha jaata hai aur jaaye paidaish ki taraf nisbat ki jaaye to najdi kaha jaata hai jaise qadiyaniyo ko jaaye paidaish ki wajah se kaha jaata hai aur morise aala ki nisbat se mirzai bhi kaha jaata hai

Huzoor alaihissalam ne najd ke baare mein farmaya tha ke najd mein zalzale aur fitne honge aur wahan se ek shaitani firqa niklega

Ghar ke is jama'at ka baani Muhammad ibne Abdul Wahhab najdi hai aur Hindustan mein is ka parwarish karne waala Ismail Dehelvi hai, ye log musalmano ko mushrik aur sirf apni jama'at ko muwahhid kehte hain, muqallido ke jaani dushman aur aimma -e- araba ki shaan mein gustakhiya karte rehte hain

Ye log apne aap ko ahle hadees kehte hain aur hadees par amal ka daawa karte hain lekin tamam hadeeso par amal ho hi nahin sakta, ye aisa hai jaise ziddain (opposite) cheezo ka milna

Ahadees mein kai tarah ki baatein milti hain jo ek dusre se takrati hui nazar aati hain aur sab par amal mumkin hi nahin, asal amal to sunnat par hai isliye hum Ahle Sunnat Wa Jama'at hain, Quraano sunnat par amal bina mujtahideen ke karna khud ko mujtahid qarar dene ke barabar hai aur gumrahi ka rasta hai
Allah ta'ala farmata hai ke Allah ta'ala Quran ke zariye bahuto ko hidayat deta hai aur bahuto ko gumrah kar deta hai

Chakdalwi isliye gumrah hue ke Quran ko baghair ahadees ke noor ke samajhna chahte hain aur wahabi ghair muqallideen isliye gumrah hue ke Qurano sunnat ko baghair mujtahideen ke noor ke samajhna chahte hain

Aakhir mein hum ahle hadees hazraat se puchhte hain ke islam ki pehli ibadat namaz hai, barahe karam aap ahadeese sahiha ki raushni mein bata dein ke Farz, Wajib, Sunnat, Mustahab, Makroohe Tehreemi aur Haraam mein kya farq hai? aur namaz ke kitne farz hain? kitne wajib? kitni sunnatein? kitne mustahabbat? kitne makroohe tanzeehi aur kitne makroohe tehreemi aur kitne haraam? Insha Allah qiyamat tak ye hazraat nahin bata sakte halanki din raat in masail se wasita hota hai to dosto zidd kyun karte ho, taqleed ikhteyar karo jis mein deen wa dunya ki bhalai ho

Khuda ka shukr hai ke ye kitab ek ramazan sana 1376 hijri baroz shamba April 1957 eiswi ko shuru ho kar 3 zilhijja sana 1376 (July 1957 CE) hijri baroz shamba yaani do maah do din mein ikhtetam ko pahunchi, Allah ta'ala apne habeeb ke sadqe ise qabool farmaye, mere liye kaffara -e- sayyaat aur sadqa -e- jariya banaye, Musalmano ke liye ise naafe banaye, jo koi is kitab se faida uthaye wo mujh bekas gunahgar ke liye husne khatima aur muaafi -e- sayyaat ki dua kare ke isi lalach mein maine ye mahnat ki

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اجمعین آمین برحمتک یا ارحم الرحمین

Mufti Ahmad Yaar Khan Ashrafi Badayuni
Sarparast Madrasa Ghausiya Nayeemiya, Gujarat
Zilhijja, 1376 Hijri (July, 1957 Eiswi)